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A JOURNAL OF

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ALFRED T. STORY,

AUTHOR OF

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THE
Phrenological Magazine.

JANUARY, 1888.

REV. CHARLES A. BERRY.*



MR. BERRY must have had a most favourable parentage, for the combination of powers in his organisation is peculiar and available. He has great freedom of mental and physical action,

*Reprinted from *The Christian Age* of December 7th.

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is less encumbered with tendencies to disease, irregular circulation, or imperfect digestion than most men. The greatest difficulty he will have will be to properly restrain his powers and to be uniform and circumspect in action. His mind works so easily that he will overtax himself before he is aware of it, and he is so free and openhearted in his nature that he will promise to do too much, and will get his hands over full. He will consider many things possible that will cost him a great deal more labour to accomplish than he thought it would. His physical nature and his attachment to physical conditions are not great, for his power is almost purely mental. The animal brain as a whole is not large; he has no affinity for cruelty, or severity of any kind, would only use physical force as a matter of necessity. His mind is naturally exalted; he takes lofty, large, and broad views of everything; he is not a man of strong prejudices and dislikes, He has a superior intellectual and moral brain, more especially that part of the intellect that leads to reason, thought, originality and power to comprehend principles. The predominant powers in his moral brain are hope and benevolence; he is always looking on the bright side, expects everything to come out just right, and is remarkable for the strength of his sympathies and his tender feelings. His whole conduct is greatly modified by the action of benevolence. The combination of powers would be much more perfect if he had more destructiveness or less benovolence.

As a moral teacher his greatest desire would be to educate and elevate humanity and spread the mantle of charity over a multitude of imperfections. He does not look upon humanity through the eyes of conscientiousness, judging everybody severely, or preferring a word of censure to that of praise, but he looks upon humanity as coming from the bottom and rising to the upper grade, for a predominance of benevolence over destructiveness and conscientiousness gives this tendency. He has apparently a marked degree of decision and positiveness of character, is conscious of his own importance, values his own judgment, and does not think it necessary to quote the opinions of others to back up his own opinions—in short, the high crown to his head gives him self-satisfaction. He may have a fair amount of cautiousness and forethought, so as to give general prudence of action, but does not worry and look for the dark side or for a failure; he is perfectly willing that others should sit on the anxious seat if they are disposed, but he is seldom there. Sense of property does not appear to be strong; if he has money he takes pleasure in using it rather than hoarding it.

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He should be remarkable for his freedom of utterance, for language is large, which joined to his strong imagination and free action of mind gives him rare abilities to be an orator. He may find it necessary to curb his imagination somewhat, for it is perfectly easy for him to use the most full and complete language to describe his ideas.

Imitation is large; he is easy in his manners, and quite at home anywhere. He is youthful, bland, and successful in entertaining company; is mirthful, takes witty and ludicrous views of subjects, and knows how to tell a story to the best effect.

If he does his best and lives a true physiological life he is capable of excelling in almost any intellectual or moral sphere he may desire. L. N. FOWLER.

MAN'S DUTIES AND RELATIONS TO MAN.

EXISTENCE brings man into debt and obligation from which he can never entirely free himself. One of his duties is to posterity: by fulfilling that duty he blesses or curses posterity. He cannot avoid it, whether he would or not. We are indebted to our parents, our children to us, and they to theirs, and so on.

Everything has its physiognomy; countries, mountains, seas, trees, animals. Climate gives life organically the same, different looks, different stock. In the north animals are dwarfed, but strong, tough, and enduring. In the Shetland Islands are found the strong, bony, enduring little ponies, while nearer the torrid zone the horse becomes more tall and graceful in structure, and alike capable for speed or strength.

It is a law of nature for everything to produce after its kind, hence plants reproduce themselves each after its species; and animals produce animals; mamalia, mamalia; reptilia, reptilia; and each according to its genus. The same is true of man.

Plants may be ingrafted so that one kind of apple may grow upon another kind of apple tree, or a pear stock may bear apples, and so on. But this does not set aside the general law. Animals may, to a certain extent, produce mongrels, hybrids, and mules, but it is only within a limit. For the mule cannot produce a mule.

The same is true of man; different nations and races may amalgamate, as the Indian and Caucasian, the Mongolian and the African, yet the one generally predominates over the other; the one dies out leaving little or no trace of his presence, while the other prospers and multiplies.

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Nations differ and have children peculiar to themselves. The African's hair, skin, retiring forehead, flat nose, large mouth, and lusty eyes are transmitted from one generation to another, and have been so from the earliest periods of time (Hieroglyphics on Egyptian and Asyrian monuments represent the negro just as we find him now) and whoever sees these features represented recognises the negro.

The Hottentot (Kaffir), is strong and animal in his make, still the intellectual power is strong. He also has a savage spirit, and a desire to rule. His cast of organisation has come from one generation to another unaltered. He has a small coronal brain, while the crown of the head is high.

The Indian has long black hair, high cheek bones, a sharp nose, long jaws, piercing eyes, and a peculiar shape of head.

The Chinese have oval eyes, great Veneration, are very broad between the eyes, have broad faces and heads, and are rather short in stature. The Arab for generations has been zealous, enthusiastic, and warlike ; and the Arab is an Arab still wherever he may be. The various Islands of the Sea furnish striking examples of the law of organisation, bearing now the same general appearance and character which they bore hundreds of years ago.

This is more particularly true where various tribes and nations are kept by themselves, and do not mix up with the world, nor have their lives diverted from one set course. But in proportion as people mix up with each other, have means of education, and larger fields for adventure they bring more of their powers into exercise, and manifest greater variety of gifts.

Every family has its peculiarity and likeness. In some they are more striking than in others. In some the nose is the feature which within narrow degrees of modification goes from father to son. In others it is the mouth, chin, eyes, forehead, hair, or what not. In others again it is a trait of mind : as a hot temper, generosity, avarice, some talent, art, music, or poetry, or some vice.

The Byron family was noted for its saturnine demoniac temper.

The Stuart family for its arrogance and licentiousness.

The Tudors for their unyielding will, pride, and despotic disposition.

The Guelfs for their weakness of intellect.

If children do not resemble either of their parents, it is considered strange, and comments are made.

In olden times there were races of giants. Og, King of Bashan, was eleven feet high ; Goliath was over eleven feet.

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There are giants existing in the present time almost as large (but not races). Mons. J. J. Brince, the French giant, is an instance. His forefathers were medium sized, and his brothers and sisters are medium sized. At six years of age he was taken ill of a fever, and after he recovered he began to grow with great rapidity, being at the age of thirteen as large as his father. Being a man in stature and a child in mind, no one would associate with him. He continued to grow until twenty-two years of age when he was eight feet in height, and weighed nearly thirty stone. His head measured nearly twenty-seven inches in circumference. His over growth is supposed to be the result of his sickness. Mr. Robert Hales, of Norfolk, is an instance of hereditary influences. His father was six feet six inches in height, and weighed 196 pounds. His mother was six feet high. The families of both parents were noted for many generations for their great stature. An ancestor on his mother's side lived in the days of Henry VIII. whom history states to have been eight feet, four inches, in height; his five sisters averaged six feet three inches, and his four brothers averaged six feet four inches each. Hale, in life, stood seven feet six inches high, and weighed 452 pounds. His head measured 25½ inches. His chest was 64 inches in circumference.

Mental peculiarities come down in families. The parents of Eliuh Burritt were remarkable for their mathematical talents, and both Eliuh and his brother have special love for astronomy, geography, and mathematics; and the former commenced travelling for the purpose of gaining mathematical knowledge, and learned the various languages in order to read what had been written on the subject of mathematics in the various tongues. The Herschell family are remarkable also for their mathematical ability—Sir John, William, and Alexander.

Musical gifts also go down in families; Madame Patti and her sister being instances of this. Their parents were devoted to this art, and they were born while their parents were particularly interested in music. Mozart was the son of a musician; so also was Mendelssohn and Handel.

Artistic talent also goes from one generation to another.

So also of oratorical talent. Patrick Henry is an instance of this, and Lord Chatham and his son Pitt.

Peculiar conditions of body and mind are hereditary, as slowness, dullness, quickness, and activity.

Gloominess, melancholy, cheerfulness, and easy good-nature go down in families; so that pleasant parents have pleasant and happy children, or the reverse; cross, unhappy parents

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have cross and unhappy children and grandchildren. Or one parent may be good and the other may be bad, and the children partake of the nature and disposition of either or both; at one time showing an excess of goodness, and at another an excess of badness. Such being the case, according to circumstances would the good or the bad rule and predominate. Or parents may become converted to the Christian religion, but the child does not partake necessarily of that change.

The miser holds on to his property till dead, and then leaves it to his children. This is unnatural, because it is contrary to all nature: for it is nature's mode to give, throw off, and spread abroad as much as possible. But the miser consoles himself that he is leaving his fortune to his family, thereby hoping to better their condition; instead of that he leaves them the name of a miser to inherit, to whom indeed society generally turns a cold shoulder, which makes them in return hard, morose, selfish, and frequently drives them from one extreme to another. A father may give his children a good education (or opportunities for one), but he cannot give them a noble, large soul, and Christ-like principles (by precept or example).

Could past generations arise and plead for themselves, they would pray earnestly, had they to live over again, that they should not be subject to diseases and defects hereditary from the misdeeds of their parents; and many now living (indeed everyone), have to regret that they are subject to imperfections from parental influences.

Short-horned cattle always produce the like; and cattle without horns produce no horns. Black sheep have always black lambs (with white feet). White ones, white ones. Sheep without horns produce others without horns, and those with horns produce ditto. Small horns beget small horns, and large horns, large ditto.

Race horses produce the same, while dray or draught horses produce strong limbed heavy muscular horses. Water fowls produce water fowls, and never otherwise. The hen or turkey never has young that takes to the pool. The same is true of birds of flight. The hen may hatch duck's eggs, but that does not prevent the ducklings from seeking the water even though the hen may try to prevent them.

Courage goes down in families; so does pride, power to work, wit, passionate love, and so forth.

Monstrosities are hereditary. Persons with six toes and fingers give the same peculiarities to posterity. Whole generations of them have been known.

Peculiar structures of the teeth are handed down; colour

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of hair, eyes, and complexion; forms of chins, mouths, and noses.

In one generation a family peculiarity may be omitted, and reappear in the next.

Varieties may be produced by blending different qualities from either side of the house: hence the musical and mechanical may be blended from the father and mother, or the philosophical and oratorical, or pride and ambition, and so forth.

Strength of consideration is transmitted. The descendents of Hercules were noted for many generations for their strength, and so of many other families both of ancient and modern times.

Delicacy of constitution, fineness of skin and hair are also given from parents to offspring. Long life or shortness of days are the result of parentage, for some families are noted for living to a great age, while others are equally remarkable for dying comparatively young.

Large families and small families are peculiarities connected with parentage (of course they are). Diseases are transmitted from parents to children. One or both parents being consumptive, the children are sure to be. Insanity goes from father to son down to many generations, and it is a known fact, registered on the books of insane asylums, that there is always one or more of a certain name and family in the institution at the same time.

So defects and excellences are given from parents to offspring—shortsightedness, patriotism, temper, drunkenness, and other mental and physical peculiarities.

Washington and his ancestors were noted for their patriotism. Nero, his parents and offspring, were noted for their brutality, sensuality, and tyranny. Franklin's mother and her parents and posterity for many generations were known for their love of astronomy, mathematics, and mechanics. Franklin received his love for this science from the Folger family.

John Brown is an instance of daring courage; also Alexander.

Some nations have a disposition to go out and conquer. Father, son, and grandsons all manifest the military talent.

L. N. FOWLER.

ATTRACTION AND REPULSION.

NATURE'S CENTRIPETAL AND CENTRIFUGAL FORCES.

A GREEK philosopher, Aristarchus of Samos, some two or three centuries before the Christian Era, is the first on record who taught that the earth rotated on its axis, and revolved

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round the sun. The doctrine nearly proved fatal to him, as he was accused by the multitude of impiety towards the gods. The doctrine or theory was in fact so contrary to the religious ideas of mankind, as well as to the apparent or supposed movements of the celestial bodies, and of the stability of our own earth, that it was unable to make way until the early part of the sixteenth century, when Copernicus took it up, and wrote a valuable work, "Nicolai Copernici Tarinensis de Revolutionibus Orbium Cœlestium," published about 1540 to 1543, fully proving the Solar System as we now know it. He was followed more especially by Kepler and Galileo, and other astronomers in the sixteenth and seventeenth centuries; so that it was Copernicus principally, who in modern times propounded and proved the movements of our earth and of the Solar System. Sir Isaac Newton, in the latter half of the seventeenth century, propounded and proved the law of the universal gravitation of all matter towards a centre in proportion to the size, solidity, and weight, of the body; and he was followed by numerous other scientists, who have written so much respecting the attracting forces in nature that we do not think it necessary in this paper to say more than is required for the elucidation of our heading, and of our argument. The forces of attraction have been very pithily designated by a late writer "as the Pull," and those of repulsion as the "Push" in nature, and we hold that the movements of bodies (matter) not only on this our earth but throughout the whole universe, depend necessarily on the reciprocal action of those two forces, without which all nature would long since have come either to a standstill, or have separated into space. The tendency of the gravitating forces is concentric and solidifying; that of the repelling forces, is excentric and expanding. The gravitating force has a tendency to act in straight lines, and were there no other force to counterbalance it, the planetary bodies would fall together instead of rotating round the sun. Newton himself was so well aware of this difficulty, that he propounded the theory of a supernatural agency to account for the propulsion or launching out of the planets and stars into space. The theory was of course but an assumption; not only not proven, but not even probable, since it arose from his idea, which was that of the period in which he lived, that the heavenly bodies, as well as our earth, were launched into space in a solid and globular form, as we now find them; whereas geology and modern researches tend to show and prove that our earth (and arguing from analogy) also the sun and the planetary bodies, were originally in the nebulous state, therefore pro-

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bably without form, neither solid nor round, but existing as vast bodies of gasses, without any settled shape, consequently with as little gravitating tendency as we see in the comets in own days. Myriads of millions of years must therefore have passed away before the earth and planets could have arrived at their present solid state and rounded form, on which their tendency of gravitation towards a centre and the power to rotate and revolve on their axis could alone depend. That Newton should have propounded a supernatural theory to account for the propelling power, while otherwise giving a natural and scientific law to account for the inpulling one, can only be understood from the fact that the repellent or out-pushing forces have been mainly discovered since his time. Little or nothing was then known of geology, or of the earth's magnetism, hardly anything of electricity, of the galvanic or voltaic forces, there was not even a surmise, and chemistry was all but a sealed book, and of the gases (all out-pushing or repelling forces), there was hardly any knowledge, and that vague in the extreme. Water was supposed to be a simple element, we now know it to be a compound of oxygen and hydrogen; which two gases were discovered in the latter part of the eighteenth century. With ignorance of scientific facts such as we now know them, it was clearly impossible for Newton or any philosopher of his time to form any theory from natural phenomena for the propelling or repelling forces in nature, and therefore he from necessity adopted the supernatural one, which coincided also with the general religious ideas of his period, and thus was accepted without hesitation. It may be asked, however, what theory we have to put forward in contradistinction to Newton's supernatural assumption, to account for the pushing or repelling forces in nature. Our answer is that we, generally speaking, "adopt the theory of the *polarity of the universe*" as propounded by Mr. Newton Crosland in *Fraser's Magazine* of November, 1876, entitled "The astronomy of the future," by Newton Crosland, and which he developed in an article wherein he shows that "Polarity" will solve the problem both of attraction and of repulsion. We now quote a few lines from his remarkable paper, as follows: "But if we suppose the sun and stars to be gigantic fountains of magnetic influence, centres of polarised force, attraction and repulsion acting upon our globe and its atmosphere, and likewise upon all the other planets, the phenomena of the universe would then become susceptible of the gandest and simplest interpretation."

By Polarity is meant the powers of electricity, manifested

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in the attraction which exists between the positive and negative Poles, and the repulsion which is exhibited when two positive or two negative Poles are presented to each other; existing also in the magnetic, galvanic, and chemical forces, constantly working on this earth, and the sun, planets and stars, since they are all subject to the power of gravitation; and as they all throw out light, and some of them intense heat, they are thus shown to have also (part at least) of the repelling forces, on which we shall now give some facts, in elucidation of what we have put forth. That Polarity is in constant action on our earth, as shown by the magnetic, the electric, or the galvanic forces and currents, nobody can now doubt, as well as that chemical affinity is governed by the same laws; since the attraction between particles of different kinds of matter is merely a result of the electrical state of those particles; chemical affinity and electricity being only forms of the same powers. We think therefore it is hardly necessary to give examples or quotations to prove the action of the positive and negative forces on our globe.

It may be argued that the conditions of matter in the sun, planets, and stars may be different, and that we have no right to assume Polarity as existing in those bodies. It will be necessary therefore for us to give a few facts and examples as to the existence of matter, and as to its relation in the regions beyond our own planet. *The Sun.*—The mass of this luminary is 354,936 times that of our earth, and 800 times greater than the aggregate of the masses of all the planets and satellites; but its density is supposed to be only about one-fourth that of our earth. The sun is surrounded by an envelope of incandescent hydrogen 5000 miles in thickness; which fiery envelope is also said to surround the larger stars. We may here mention that on our earth hydrogen is the lightest of all substances, being 14 to 15 times lighter then common air, and having a velocity of 6050 feet per second, from the earth's surface; but the velocity and pressure outwards of so vast a body of incandescent hydrogen as surrounds the sun must be very much greater. The sun is shown by the spectroscope also to contain oxygen, and these two gases (in the proportion of two volumes of hydrogen to one volume of oxygen, form the compound *water*; requiring only heat to cause them to combine, all which requirements exist in the sun, besides sodium, iron, calcium, magnesium, manganese, nickel, varium, zinc, cobalt, titanium, aluminium, strontium, lead, copper, cadmium, cerium, uranium, potassium, vanadium, palladium, and azote; other metals also being constantly discovered renders it highly probable, amounting almost to a

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certainty, that all the substances contained in our earth, will eventually be found in the sun. If so, Polarity must govern matter in the sun, the larger body, equally as on our earth, the smaller body. You may say this is but an assumption, we will therefore back our statements by some proofs. There obtains in chemistry a process called electrolysis, or the method of the decomposition of compound bodies by the voltaic battery or by electricity. If water be thus decomposed, the hydrogen is given out at the negative pole of the battery, and the oxygen at the positive pole, proving therefore that the oxygen is in a negatively electric condition, and the hydrogen in a positively electric condition. Should the same laws govern in the sun, Polarity must rule there equally as on our earth. There are, however, other and very strong proofs as to repulsive forces continually acting outwards from the sun. He has the calorific rays, as well as those of light known to all mankind. Lately, however, a new and very powerful force has been discovered, called the actinic or the chemical rays. The actinic rays are the foundation of the science of photography, and such is their power on the photographic substances that they decompose them almost instantaneously, so quickly indeed that we hear of horses in full gallop being clearly outlined. This powerful chemical force of decomposition is exerted by a body about 96 millions of miles from our planet, thus proving that the inward pulling force of the sun at that great distance is unable to prevent the throwout of the large quantities of heat, light, and actinic rays that he is constantly emitting; and when we consider that magnetism, electricity, galvanism, and chemical affinitites are supposed to be all referable to one general principal, it seems evident that the action of those forces on the sun and earth must be the same. Further proofs of the out-pushing forces, acting on the cosmic bodies are offered by comets; those fast flying erratic bodies, so light, as to be almost without weight, yet which fly through space with enormous velocity, out of sight of the solar system to which some of them never return. We will give in elucidation a few quotations from a well-known and esteemed writer, Mrs. Somerville. "Connexion of the Physical Sciences"—"The passage of comets has never sensibly disturbed the stability of the solar system, the nucleus being in general only a mass of vapour, is so rare, and the transit so rapid that the time has not been long enough to admit of a sufficient accumulation of impetus to produce a perceptible action"; and again, "the tails of comets may have passed over the earth without its inhabitants being conscious of their presence." "Comets traverse all parts of the heavens, their

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paths have every possible inclination to the plane of the ecliptic, the motions of more than half of those that have appeared have (unlike the planets) been retrograde, that is from East to West. Probably they all move in extremely excentric ellipses, although in most cases the parabolic curve coincides most nearly with their observed motions. Some few seem to describe hyperbolas, such being once visible to us would vanish for ever, and wander through boundless space, to the remote systems of the universe." "The Comet of 1770 had never been seen before, nor has it ever again been seen, though very brilliant." "Comets in or near their perihelion, move with prodigious velocity. That of 1680 appears to have gone half round the sun in ten hours and a half, travelling at the rate of 880,000 miles an hour; if its enormous centrifugal force had ceased when passing its perihelion, it would have fallen into the sun in about three minutes, as it was then only 147,000 miles from his surface." It has been found by spectral analysis that comets contain both carbon and hydrogen, the latter gas being so light may account for their enormous out-pushing force and velocity. The writer quoted, says, "a body of such extreme tenuity as a comet is most likely incapable of an attraction powerful enough to recall matter sent to such enormous distances." After the comet of 1680 had passed its perihelion, the tail, 100,000,000 miles in length, was projected from its head in the short space of two days." We have thus in the solar system a mass or rather masses of gaseous bodies or matter—one computation gives 11,200,000 comets that come within the known extent of our system—these bodies are mostly if not entirely vaporous." "A vast number, especially of telescopic comets, are only like clouds or masses of vapour often without tails. The head commonly consists of a concentrated mass of light, like a planet surrounded by a very transparent atmosphere, and the whole viewed with a telescope is so diaphonous, that the smallest star may be seen through the densest part of the nucleus; in general their solid parts, if they have any, are so minute, that they have no sensible diameter like the comet of 1811, which appeared to Sir William Herschell like a luminous point in the middle of the nebulous matter." Our space will not permit of too great an extension of this paper, but we will just allude to the nebula, and quote as follows: "Six or seven hundred nebulæ have been already ascertained in the southern hemisphere; of these the magellanic clouds are the most remarkable. The nature and use of this matter is involved in the greatest obscurity. That it is a self-luminous phosphorescent material

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substance, in a highly dilated or gaseous state, but gradually subsiding by the mutual gravitation of its particles into stars and sidereal systems, is the hypothesis most generally received, and indeed this is the hypothesis of Laplace, with regard to the origin of the solar system which he conceived to be formed by the successive condensations of a nebula, whose primæval rotation is still maintained in the rotation and revolution of the sun and all the bodies of the solar system in the same direction."

We will now endeavour to give a summary of the case for our heading of attraction and repulsion. With respect to the attracting or pull-in force we of course agree with what has been written and has obtained for the last 200 years, in so far as that doctrine relates to the more solid and globular bodies in space; but we reject the hypothesis of the supernatural launching out of those bodies, solid and globular as we now find them, such being quite incompatible with the discoveries of modern science, since in their early stage those bodies were probably in a nebulous or gaseous condition, without any settled shape or form, and in a state of constant change with very little appreciable weight, consequently very little gravitating tendency; but rather like the comets, erratic and irregular in their movements, with a strong outward impulse and tendency like the gases, especially hydrogen, which, when inflamed, has a still greater expansive force; and as it has been found by spectral analysis that comets contain both carbon and hydrogen, we consider that the out-pushing forces of all the nebulous or gaseous cosmic bodies must surpass those of gravitation towards the central solar body. We have already stated that we agree in the main with Mr. Crosland's theory of the "Polarity of the Universe" as not only being the probable one, but almost amounting to a certainty, and we assume with him that the sun, planets, and stars are governed by the same general laws and conditions as the earth we live in. At the same time we are free to confess that before his hypothesis can be scientifically taken for granted, further discoveries on the substances or matter of those bodies are required. It appears to us that the inference to be drawn from the opinions of the great authorities, whose statements we have quoted or referred to, is, that all throughout nature, and appertaining to all matter, there are *two forces* necessary and always acting, either as the pull-in force, the centripetal; or as the push-out force, the centrifugal.

It is for our readers to say whether they consider our inference is justified by our quotations and arguments.

Lisbon, 12th Nov., 1887. ARTHUR H. IVENS.

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TWO SIDES TO PHRENOLOGY.

THERE may be more than two sides to this fascinating subject, but for present purposes we wish to show that there are two important sides unmistakeably distinct from each other, and yet, so far, one of which is hardly if at all recognised.

The knowledge of phrenology has been before the world almost for a century, and yet up to the present time no one appears to have conceived the thought that there is a purely natural plane on which it may fairly be viewed, and also another, a higher and spiritual plane, on which it is waiting for recognition.

On the natural plane phrenology lays a very unmistakeable base for what we may call "natural religion," inasmuch as it furnishes a group of feelings or sentiments of a moral or religious nature. It proves beyond the shadow of a doubt, even on this plane, that man is naturally and necessarily a "religious animal"; but in laying that bare nothing is shown that is broad enough to carry the requirements and exactions of a Christ-like life and religion.

The requirements of Christ are more than man's natural religious tendency can meet or in any way satisfy; they require the whole of his nature; and to fully meet that there is a spiritual side to phrenology in which every faculty becomes a purely religious one, leaving nothing to group under the ordinary headings of selfish, social, animal, and so forth.

As this is quite a novel idea upon a great subject, a few illustrations are called for to make way for it. With one solitary exception, and that is the cerebellum occupied by the faculty of sexual love, the position herein assured can be amply justified; probably when more is known or brought to light bearing on the amative feeling it may be shown that no exception exists in the direction thus far hinted at.

In truth, and from the spiritual plane of observation, there is a purely human and a purely Divine side to every faculty. Natural religion, while it necessarily implies the existence of a God, and prompts adoration and worship, does not show how the whole nature may be directed Godward. But such is exactly what the Christ demands; hence natural religion does not approach the requirements of Christianity, and nothing will at all justify the expectations of that high spiritual outlook which embraces the entire nature.

On the natural plane Acquisitiveness prompts to a man anything and everything the world and flesh esteems good and great; but on the spiritual plane Christ directs that

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faculty thus: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven," etc. Naturally man seeks to lay up for himself the tangible and material treasures of time and sense, but this utterance of "God manifested in flesh" shows a very much higher range for the faculty.

Alimentiveness on the natural plane is concerned with food for the body; but the Christ addresses that faculty thus: "Labour not for the bread that perisheth, but for that which endureth unto age—during life." The fighting faculty, the executing one also, the faculty which makes reserve and reticence, are each addressed by the same Great Master, and directed otherwise than as the natural man suggests.

Cautiousness—the fear-begetting faculty—is specially addressed not to fear man who can only kill the body, but to fear Him who can kill both body and soul in hell. Approbativeness, which loves the praise of men, is also specially directed not to do that, but to seek the honour which cometh from God only.

So again what we naturally term the social or domestic faculties are not at all honoured by the Christ on natural lines, for when He was told that his mother and brethren were without desiring to speak with Him, he asked, "who are my mother and my brethren?" and promptly added, "Whosoever doeth the will of my Father who is in heaven the same is my brother, and sister, and mother."

And what are termed religious faculties are equally susceptible of legitimate use Godward, or of strange abuse manward. The great mistake of man in creating the Babeldom—the confusion of tongues—now everywhere showing in religious matters is clearly traceable to blundering just here. The religious faculties have been employed upon a natural plane and desecrated, instead of being employed upon a purely spiritual plane and thereby consecrated to God. Man is lauding, applauding, fearing, worshipping, venerating the human; and in so doing has retained all the real evils of idolatory, and his worship may therefore be correctly called *the worship of the beast.* This is because he has contentedly been grovelling on a purely natural plane, and the heights of spiritual elevation in the pure Christ life and character has not been risen to.

As matter of course, when once all the emotional and propelling faculties of the nature are apprehended in the Christ service, the intellectual will be impelled to take their use entirely from these—their rulers; for the emotional faculties

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embrace all that we call WILL, and intellect can only be subservient thereto.

The design of the Christ has not yet been worked up to, for it has been misconceived. The Christ state, or age, or kingdom drawing near, will be a presentation of the human so thoroughly turned Godward, that Christ will be supreme over every faculty of man's nature. When that is so, the natural plane of phrenology will be entirely lost sight of, as is now the spiritual; and then will the will of God be done on earth even as it is done in heaven. This can never be on the base of the employment of man's faculties from any natural standpoint. The spiritual one herein sketchily presented is the true life for man to live; and while we will not call it "natural," let us call it ARCH-NATURAL.

THEODORE WRIGHT.

PHRENOLOGY.

UNDER the above title, the *Medical Press* recently published the following article :—

The science of phrenology, if indeed it ought not rather to be styled an *art*, is one of those which have not made much progress since the general principles were first laid down by its illustrious founder. Its stunted growth is probably due in great measure to the fact that, on a very meagre foundation of facts and observations, its founder and his followers built up an ornate but flimsy superstructure, the architectural errors of which have almost caused to be forgotten that which they have hidden from view. The perusal of most of the popular works on phrenology shows a lamentable deficiency of genuine anatomical knowledge, an acquaintance with which one might have thought, would have been the first thing to be desired before proceeding further with the study of an art or science which turns on the very point of which its professors are so lamentably ignorant. The consequence is that they attach importance to protuberances which correspond to no cerebral development and to phenomena which have no cerebral significance. One great objection to this method of reading character from physical signs is the fact that quantity and not quality is taken as the standard. That men may have brains well up to the average in point of size and yet be singularly unintelligent is a matter of daily observation. It might as well be inferred that a man with a big belly is a great eater, and although the two do sometimes go together it is not always or necessarily so. Physiognomy as a guide to

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character is a much more reliable science. Habits, thoughts, and even intentions, impress themselves more or less distinctly on every feature, and their mark ultimately becomes indelible. Physiognomy, carefully and judiciously employed, affords unmistakable indication of what one may call practical character. We all acquire a certain amount of skill in this department in our daily intercourse with the world, even without having deliberate study. Something more than this casual knowledge is required, however, if our observations and deductions are not to mislead us. The untrained eye may detect the grosser imprints and allow the less strongly marked inflexions to escape notice. If the attention be directed to making minute observations, every wrinkle on the face, and every one of the details which make up a physiognomy will acquire a fresh significance, one indeed which some people, more gifted and more attentive than others, learn to note, as it were, intuitively. As success in life is largely dependent on the ease and certainty with which we can guage the character of our fellow-beings, it follows that such a science possesses a tangible value quite apart from the gratification of a scientific curiosity. Phrenology at its best only tells of potential faculties, while physiognomy deals with the actual effects, the bearing of which experience and judgment alone can decide.

PHRENOLOGY IN SCHOOLS.*

I CANNOT, in recommendation of myself, claim the honour of being a "professional phrenologist," although I have given much of my spare time for the last thirty years to the study of phrenology, and it is on somewhat of a practical experience that I can venture to assert that, *if the use or application of phrenology is to be turned to account, it will be particularly in the schoolhouse.* And yet—not so: for it is already checkmated. Take the public elementary schools, as now governed by laws, regulations, new codes, &c., which force all children, without reasonable exception, to be "crammed" to such an extent as to render many unfit for the duties of daily life. Some children may have constitutions sufficiently strong to withstand the effects of education pressure, but most of them suffer more or less from it. From the strain put upon the brain, that organ is caused to absorb all the blood from the

* This article embodies the substance of two letters published in the *School Board Chronicle* a few years ago. It is worthy of note that the writer's suggestion that children should be taught to play dominoes in school as a means of exercising their perceptive faculties.

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body and to leave none for bone and muscle. Such laws are inadmissible with the principles of phrenology, and have nothing to recommend them, save that they serve as a check to the increase of population. At present, phrenology is of no use to the "teaching machine," the schoolmaster. Its doctrines must first be understood by members of School Boards, or those having the power to frame codes for school work, so that the practical school teacher may not be compelled for illusory "percentage" fame, to tax ten talents where only one is given. A more lamentable ignorance of the human mind than that exposed by the present system of education could not be conceived, and is perfectly disgraceful to all connected with its working. And to teach physiology in such schools! Physiology it really must be where the brain and its functions are ignored, the very heart of our organism which should receive the first consideration, and with which the school teacher should be most concerned. A mere farce. It is very doubtful if any schoolmaster in his right senses is not fully aware of these facts, and it redounds little to the credit of teachers generally not to combine and agitate the necessity of altering present regulations. Until this is done there will be no use for phrenology in schools. But where phrenology is adopted by teachers to guide them to the knowledge of the capacities of their pupils, they must be careful not to misuse it. After learning to distinguish by the *form* of the head which faculties are dominant and which latent, the chief care should be to promote the latter while those that are naturally developed will require least encouragement. By this method we shall get well-balanced minds, and so avoid bringing up partial genius, which appears foolish or vacant outside a particular forte. To acomplish this, it is necessary for the teacher to know that many of the faculties may be cultivated by means other than those of reading, writing, and arithmetic. Faculties, too, that give a practical turn and become most useful in after life. The lessons usually given in school tend only to develope what are known to phrenologists as the "reflecting faculties"—such that give only theoretical knowledge. That knowledge which makes practical men is acquired mostly in the playground, or out of school hours. Some children are organised with a predisposition to school studies. It is in these that the teacher sees the best chance for good "Government grant," and by the strain put upon such pupils for this object they are often too much exhausted to attend to anything apart from their lessons, and are not unfrequently laid up just at the time when they should be present for the annual visit of H. M.

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Inspector. Such children should be employed in work of a mechanical nature, *e.g.*, drawing or modelling, or whatever may serve to employ the hands and develope the "perceptive" faculties. In fact, no system of education will answer all cases until we get as many benches in schools as desks. These ideas may be very objectionable, and therefore had better end here. The objectionable part of phrenology is, that it is too often forced upon us by persons who are so enthusiastic about it as not to give themselves time to explain its principles and their application. To stick carping at those who exclaim against phrenology is not to advance its cause.

There can be no doubt that phrenology, pure and simple, and divested of the party "crotchets" with which it has from time to time been invested, and not misinterpreted, must prove eminently useful in the cause of education, not only as a guide to school teachers, but also for the nurse; for education, as it is known, begins at the breast. It is from ignorance of the principles of phrenology that mothers in their generous simplicity often indulge every whim of the babe, and thereby give a voluptuous turn to some of the faculties which were intended for nobler use. Some mothers even go to the extent of drugging their children with cordials to check their cries and to send them to sleep, little knowing that, by suppressing the action of the lungs, consumption is engendered, and that by the same means (cordials) the seeds of drunkenness are being sown. It is these pampered children that are most unmanageable at school, and when a well-timed check is applied by the teacher, it is fiercely resented by the indulgent parent, who little suspects the evil generated by their method of rearing children—an evil bringing misery, and in many cases ruin, upon themselves and their family. These facts are well known, and need no proof of their truth. The proposition in phrenology that the faculties of the mind become developed in proportion as they are exercised is certain; and it is also a theoretical principle that the mental faculties are *innate*—that is, "born, not made," *and are not created*, but *may be guided, by education*, and this at any time during life, excepting in cases of insanity. This, then, settles the question as to the possibility of influencing the mind by education, and at the same time points to the necessity of correct training, even of the child in arms. In this manner phrenology offers to be of use at the very first stage of education. By teaching the number and nature of the faculties which compose the mind, phrenology furnishes valuable aid to the school teacher, and by showing that the classification, propensities, sentiments, and intellect are all good in themselves, no evil need be

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attributed, excepting from their misdirection or abuse; while the whole of the faculties, being truly of "origin divine," should each be duly and legitimately exercised, otherwise a bent may ensue, leading sometimes to most fearful consequences. In this we see the importance of school work becoming more diversified. It is most desirable of teachers to know the funtions of the cerebral organs, say, for example, that of Firmness, a faculty most useful, as giving to the character fortitude, patience, and perseverance, and an inclination to resist opposition. Stubborness and self-will result from its abuse, and when this faculty is strongly manifested in a child, the teacher understanding phrenology will not meet obstinacy with obstinacy, thus aggravating what should be subdued. When, therefore, the child says, "I won't," it should be answered, "Well, then, don't." In this way, the feeling, finding no opposition, is overcome. But phrenology is too broad and intricate a subject to be explained in a letter of this kind, and the student should be aware that it is one of which "a little knowledge is dangerous, and to be really useful requires careful and diligent study. It has been intimated that I should explain about "benches," and their use in schools. On this point I have to state that the present system of education reaches only a few, and the *most insignificant, of the intellectual faculties.* The pen may be mightier than the sword, but not so useless if it be backed up with an intellect to guide it, with also a little power left in the arm to use the sword, if need be. That a "little bounce is better than bad fighting" is all very well some times, but it will not always do. But now for a "broadsider." The Germans, even with their broken English, come over here and displace some of our best English clerks. How is this? The fact is, the English mind is only trained in a *theoretical* direction, while the German mind, in addition, receives also a practical turn. This is managed, to say nothing of the Kindergarten system, by wood-carving "penny toys" of all kinds of animals, and other such occupations in childhood, followed by efficient practical training both of hand and eye, serving to develope the perceptive faculties, and interesting and improving the mind generally, and leading to a comprehension of things read of and seen. In our country might not the School Board rate even be dimished by a "toy-making" bench, under proper supervision? Another "bench" might be fitted for the purpose of sawing us dominoes and turning draughtsmen. The produce might with the toys find their way into the market, and the children allowed to play with the dominoes. A pleasant way of developing the per-

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ception of numbers and their value would result. Draughts might also awaken the "geographical faculty." A more pleasing and a less monotonous life might delight the teacher, and certainly not an objectionable one to the pupil. Another "bench" for modelling in clay would naturally develope the perceptive faculties, so essential in any calling, whether of a commercial, literary, or mechanical character.

A. L. VAGO.

THE ITINERANT PREACHER.

I ONCE overtook upon a country road a man a little beyond middle age whom I was utterly at a loss to 'place,' as the saying is. I walked with him for full ten miles, and the whole of that distance I was speculating as to what he could be, what niche he seemed most cut out to fill. He was a man of fair size, and of sufficient breadth of shoulder and loin; his complexion was of a good wearable brown, and was framed in a shaggy mass of grey beard and hair. He never looked sideways upon you, but squarely and openly like the face of a clock, so that you could always tell the time of day it was in his heart; and when he spoke to you confidentially he pushed his spectacles up above his eyes, which were frank, open, and grey. His clothes were patched, darned, ill-fitting, dark, and dusty; so was his linen. The whole was crowned with a felt hat that had once been black. What could this worthy be? I asked myself. It was clear he could not be a gentleman, because his trousers were bulged out at the knees, and one of them was clouted there; moreover his boots were down at heel. Of a certainty he could not be a gentleman.

At first I thought he must be a travelling showman—one of the more respectable sort who dines sometimes, and drinks within reason. But after talking with him for some time, I decided that he could not be of that guild: his language forbade one to think so.

Then I thought of a schoolmaster, a packman (but he had no pack), a bailiff, an undertaker, a village apothecary, a man-midwife, an agitator; but I successively dismissed all these callings as not fitting my chance fellow-traveller. From these I passed to a village lawyer (but he looked too honest for that), a tax-collector, a travelling tailor, a mountebank, a teetotal lecturer, a land surveyor, a hunter of antiquities; but to no purpose. None of these avocations exactly fitted him, or he fitted none of them—I know not which.

Finally I gave up the attempt to find him out, and listened

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to his odd, interesting talk. It was full of colloquialisms and texts, quaint shreds of learning and old wives' tales, funny ideas about men and things, and strange gleams of insight. The distinctive feature about his talk, however, was that it was all bright and cheerful; not a grain of gloom or melancholy to a peck of it; not an ill-natured breath to a bushel. Moreover, he talked more common-sense to the square inch than it has been my lot to hear from any other mortal.

Then, as we approached the end of our journey, and of the day, he began to sing. I say 'sing' because I know of no other word to use. The language is defective in this respect. We say a man sings to the praise of God when he has neither voice nor sense of harmony. It would not do, of course, to say that he caterwauled, etc.: it would be disrespectful to both. Nor could we well say he made a noise in praise of the Lord; but we might say he praised the Lord with a glad noise; and that is exactly what my fellow-traveller did. He said it was to frighten away the evil spirits. As though any evil spirit could come near such as he! It was inconceivable.

We parted without my being able to find out what he was. But I afterwards learned; he was in short an itinerant preacher belonging to one or other of the numerous sects or offshoots of Methodism, but stipendied of none. I met him many times after the occasion above referred to, and learned to esteem him very highly.

His name was Brownlow, and he was a good type of a large class of unlicensed preachers. He had no regular appointment, received no salary, and was under the authority of none; but just went about from town to town, and from village to village, preaching and teaching, and doing kindly acts wherever he could, and for no other reason apparently than that he was happy in so doing. Sometimes he got a few shillings in requital of his services, sometimes a night's lodging, sometimes a 'thank you,' and sometimes, like the penultimate toe in the baby fable, 'got none.'

"If all the votes of thanks," he said to me once with a smile, "that have been given to me were honoured in heaven at the value of the widow's mite, there would be a pretty balance for me up there." About the getting there he had never any doubt. I have often wished I could feel the same certainty. But we less sturdy of soul are carried hither and thither by wandering fires, *ignis fatui* may be, but lights that gleam and glow, and carry us through the night of time with something of the satisfaction of divinity, if not all divine. If some of us ever reach the goal of the good man's hope, it will

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be because we are led thither by one of these *ignis* something.

Sometimes Brownlow walked as much as twenty miles in order to keep his preaching appointments, and a trudge of ten was a matter of frequent occurrence. Once a friend made him a present of an ass to lighten his journeys for him, "but," said he, "I found myself beginning to get proud, and so I put him away." You may be sure there is a lot of fine humanity in a man when he discharges his ass for fear lest the small elevation of a donkey's back should turn his head.

Asked on one occasion why he continued this heavy and penurious life, the itinerant preacher answered: "For the love of God." Now I can understand a bishop, or even a dean, going contentedly about his work for the love of God, but for a poor devil without a change of linen, shoes down at heels, and patched nether gear,—in short, I told him my humble line would not fathom it. His reply was to the effect that he had no cause to envy either bishop or archbishop. The bishop of D———, with all his thousands, was full of cares, often sick, and afflicted with many ills; whereas he, the poor wayside preacher, was as free from care as the birds that hop on the bough. As to sickness, he hardly knew what it was. In twenty years he had experienced even a cold but once, and that, he added with a broad smile, was when the floods were out, and he stood all night in the wet, propping up Widow Gangle's cottage, which they were afraid might give way under the impact of the waters.

With all his goodness and piety he was so thoroughly human.

One of a thousand was old Brownlow—I might almost say one of ten thousand; and sure am I that if his days had been cast in mediæval times, when there was but the one good Catholic Church, they would have made a saint of him. He would not have been a saint of the pale, hollow-cheeked, melancholic sort, sad-eyed and heavy-browed, but a sturdy, robustious one, who did not disdain to play blind-man's buff with the children, or prop up a poor widow's house in the night. That would have been a story for the genial artists of those days to seize upon and depict in stained glass to edify the folk while the organ pipes were blowing.

But fancy a patched and begrimed saint of these days being immortalised in stained glass!

Brownlow was the type of a class, and he was one of the best specimens of it. There are of course some unworthy members of the guild; but, taking them all in all, they are admirable men and seem always to be going about with their hearts in their hats. In which position they are above

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temptation, unless they should, in the good old fashion, stand bare-headed before a lady. I have known many of them. In my childhood's home they were as plentiful as weeds in May, and my memory is a perfect picture gallery of them. I have only to lift the conjuring wand of Fancy, and behold they rise up and talk! One I recall brings with him a perfume of peppermint. There was a prayer meeting, or something of the kind, and this man knelt next to me. During our devotions he put two peppermints into my mouth and several into his own: wherefore he has been 'Peppermint' to me ever since, and I never hear a rude, energetic voice putting up beseeching petitions in the uncouth language of the people but I smell the same savour.

There is only one scent which has a stronger influence on my devotional faculties. It is woodruff. A cousin used to place it in profusion in her wardrobe, and if you sat next to her in church it was delightful. I once forgot my prayer book and had to get near enough to look over hers. The following Sunday I dropped my book into the mill-stream, and told cousin she would have to let me look over hers ever after, and the fun of it was I really meant it.

Some of these men were full of a rich racy wit, redolent of the soil perhaps, but powerfully laughter and tear-moving. And they were not ashamed or afraid to take it into the pulpit with them. I remember one in his prayers telling the Almighty that he was greatly to blame for many of His creatures' failings, and beseeching Him either to make man's heart colder or woman less fair. In not a few there was a considerable admixture of the clown, as in the case of a dark-haired gipsy-looking man who, at a school feast, seized a cheesecake and put it whole into his mouth with the dry remark: "Here, you'd better come in out of the cold." It was a rude exhibition, but it convulsed the table.

Another who stayed several times at our house was a great practical joker; but he did not relish a joke which I, innocently enough, put upon him. He had a beautiful head of hair, which everybody supposed was natural, till I, one day crawling into his room while he was still in bed, found a curly brown wig lying upon a chair and straightway carried it off to play with. A few minutes later I was seen strutting up and down the garden path with the wig on my head and the worthy owner of it protruding his bald pate out of the window and calling to me to restore his head-covering. He was so wrath at his vanity having been found out that he never came to the house again.

These men, who associated freely with the common people,

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were greatly thought of by them, and I have no doubt did much good. They were ever welcome to bed and board, and one of them told me that for several years he literally lived from house to house. He seemed a meek-spirited man, but he was not without vigour as a preacher. I remember him telling once of a miser who "scraupt and scruapt" till thought of salvation was well-nigh a hopeless thing; but when at last like the 'deil' in another story, he took a 'thocht to men', he found everybody ready to give him a 'bunt up' to Paradise. Another time he told his hearers not to 'moyther,' not to 'worrit' God with trifles, not to be 'clunsh' (*i.e.* harsh, presumably from 'clownish') with their children, but to treat them as they would themselves be treated by O. F. W. A. I. H.

Serious as was their self-imposed calling, and solemn as most of them considered their duty, yet comedy ran through their lives like a many-coloured thread. The story used to be told how one of them, coming to Pogis to preach, found his gaiters very dirty from walking in the mud; so he took them off and put them into his pocket; but in the excitement of preaching he drew them forth to wipe the perspiration from his brow. The scream of laughter that issued from the throats of several boys in front of him recalled him to a sense of his mistake. The good man, however, was equal to the occasion. "If we never get more defilement than that, brethren, we shall do," he said, applying his handkerchief to his soiled face.

On one occasion Brownlow had to preach at C———, and on his way he stopped and gleaned for Widow Gangle. The result of their joint labours was tied up in a sheet, and with this huge bundle upon his head and the widow by his side the ingenuous old man marched into town, much to the amusement of all, and to the scandal of not a few. There are some who, like the lurcher, have always got their noses to the ground for the scent of scandal.

Twig's love-story was sadder. Twig was known as the one-legged preacher. But he had not always been so. When he entered upon his career as a self-ordained evangelist he was in full possession of all his limbs, albeit they were very long and very thin ones. He was a most earnest preacher and was especially in request at camp-meetings, thanksgivings, etc. But he had the misfortune to fall in love with Swanhalsa, the daughter of a rich farmer of Pogis named Griffin. She was called Swanhalsa from some fairy tale, I believe, and everything went fairy-tale-like with their love till the day was appointed for their marriage. The news thereof astonished everybody, but more than anybody else several young men

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of the neighbourhood who had set their minds upon having the little, demure, pale-faced 'Halsa,' as she was called, and succeeding to her father's farm. They were so vexed at the turn things had taken that they put their heads together to annoy Twig. They threw mud at him when he passed along the street, and watched their opportunity to pin things to his coat tails.

But that made no difference to Twig. Not long after a camp meeting was appointed to take place at Twelve Stones, a place on a bleak hill-side above C——— which had formerly been a place of Druid worship, and it was understood that the occasion would be made one of rejoicing over the betrothal. People came from all the villages round about, and they camped out, and fed, and laughed, and prayed, and made a great day of it. Towards nightfall everybody started to go home, those who were afoot going first and those in vehicles after them. Twig and Halsa in her father's wagonette were amongst the last to leave the field. The wagonette was full; but just outside the field Twig gave up his place by Halsa's side and took the vacant seat next to the driver, in order to make room for a poor woman and her overtired boy. Then they drove on again merrily, singing "There is a fountain filled with blood;" when at a sudden descent in the road something gave way, the horses dashed off, the wagon rushed impetuously down the steep, and overturned in the ditch by the road side. Twig was thrown off his seat at the first jolt, and the heavy wheels went over his legs. All the others escaped with a shaking and a few scratches.

It was a year before Twig preached again. In the meantime he had suffered the amputation of a limb, and had come off narrowly with his life. The people were assembled in the little chapel at Pogis. It was crowded to the very door, worshippers coming from all the parts round about to hear a man whom the Lord had visited with such affliction. They probably thought that, like the canary that sings so much better when needles have been stuck in its eyes and it is blinded, a man who had suffered so much would give them a rare sensation. The sensation was greater than they anticipated.

The preacher was late, and the people could not think what was the matter. Ten minutes passed, fifteen minutes, twenty. Then several of the more impatient spirits crushed their way out to inquire what was the matter. They were met at the vestry door by Brother Green, who, pale and trembling, ascended the pulpit steps and gave out a hymn. Then he sank out of sight, and when the hymn was ended and all was still, those sitting on the steps of the pulpit heard

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sobbing within, and the poor man was led out broken down with emotion.

"What could be the matter?" people began to ask themselves and each other, and a number started to make their way out. Then another hubub at the vestry door, and Twig appeared with Bible and hymn-book in hand, looking ghastly pale, and hastily ascended the pulpit steps. A second hymn was sung, and then the preacher commenced his sermon. I did not hear it; I have only heard of it. He took for his text some passage which says the heavens are God's throne and the earth His footstool, and he laboured this idea for some time confusedly enough, mixing up tropes and similes in most admirable disorder, and becoming more and more wild and haggard with every sentence.

It was noticed by those who watched the drama most closely that his eyes were fixed, almost immovably, upon the vacant Griffin pew, neither Halsa, nor her father or mother being present; and they wondered and asked themselves if there could have been a fall-out.

At length Mr. Twig got a clearer hold of his subject, and passing speedily from the delights of heaven, which is God's throne, he came to the earth which is His footstool. I wish I could repeat his discourse as it was many times repeated to me by one who heard it. It was one long wail, the burthen of which was: "Yes, the earth is God's footstool, and for its wickedness He has spurned it———spurned it! Put away delight; put away comfort; put away everything but ashes and sackcloth. Spurned! spurned!"

People at last listened in terror, many of them in tears; and when the man finally said his last word and buried his haggard face and dark gleaming eyes in the desk cushion, everybody made haste to get out in order to know what it all meant. But ere half reached the door the word was passed from mouth to mouth: "Halsa is dead! Halsa is dead! Found dead in her bath!"

The jury, at the coroner's inquest, mercifully said, "Found drowned." There was a good deal of mystery about the affair, but when at length it came out that Halsa's parents had declined to allow her to marry a one-legged man, it was generally believed that it was a case of suicide. Poor Swanhalsa! Such was the end of her fairy tale.

One of her would-be lovers told years afterwards that he and several of his companions had removed a linch-pin, or something of the kind, from Griffin's wagonette just before the start was made for home, and that was the cause of the young lady's death and of Twig's life-long sorrow.

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When I knew him his lank black hair had turned to white, and his eyes were calm and mild; but whenever he got warmed to the work of preaching his hearers always became sorrowful, and felt as if Moses had struck their eyes instead of the rock. You see the needle was still in his heart.

A BALLADE OF WORK.

Work while 'tis day—work and your task get done;
  There is no time to waste, and small to play;
The planet bright ne'er stints his course to run,
  And time nor tide will for a mortal stay.
  Gird up your loins and put your toys away:
Ladies, put up your gauds—it may not be
That you spend all your lives in vanity;
  Masters, what do ye in the shade to lurk?
You have forgot the paytime seemingly,
  And soon the night comes when no man can work.

Too soon, alas! too soon the goal is won
  If we be not as thrifty of the day
As might be, and or ere 'tis well begun
  Life is at end: then cry we out and say—
  "Ah, could I but these hot-foot hours delay
A little space that all so treacherous flee!
For I have laboured yet but listlessly,
  And one may not in truth his duty shirk
If he would prosper in eternity;
  And soon the night comes when no man can work."

It were a grievous thing if one should shun
  A task He sets who is the King alway,
And gives us all our days beneath the sun
  To do His bidding and His will obey;
  'Twere better not have been than say Him nay,
Or set us to our labour foolishly;
We shall aby it later grievously;
  For conscience is more dread than any Turk
At torture. Ah, then let us timely see
  How soon the night comes when no man can work.

Envoy.

Prince of the gilded star-space, King perdie,
To whom all soon or late must bend the knee!
  Open our eyes ere Death with privy dirk
Slit the thin cord, and teach us timeously
  How soon the night comes when no man can work.

A. T. S

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THE BRITISH PHRENOLOGICAL SOCIETY.

ON Tuesday evening, December 13th, the general monthly meeting took place of the British Phrenological Association, Professor L. N. Fowler, the president, in the chair.

In the unavoidable absence of Mr. A. T. Story who was announced to read a paper on the Temperaments, Mr. Donovan opened a discussion on Practical Phrenology, by reading a paper and examining the head of a gentleman present. The only organs worth speaking of in the head were the marked predominance of Firmness and the smallness of Conscientiousness. He pointed out the advisability of singling out one or two marked points on such a head and dwelling specially on those points in any remarks or any paper that might be drawn up. He thought that an individual who got a paper dealing with one marked point in that manner from a practical phrenologist would have quite his money's worth.

Mr. Webb spoke to the same effect, but was of opinion that the marked smallness of the organ of Conscientiousness in the head just examined might be attributed to the largeness of Firmness. In a case where one faculty such as Firmness was so large it would not allow other organs to develope to such an extent as they otherwise would do. He had known heads in which Firmness was almost entirely wanting, but it was owing to the abnormal development of Conscientiousness and other faculties would frequently balance each other.

Mr. Fowler pointed out that for a practical phrenologist such a delineation of one or two predominating faculties would not suffice. The general public that came for examinations did not want a few well developed organs pointing out to them, or a few small ones, but they wanted also the intermediate ones; they asked to be told everything that could be about themselves, besides advice and suggestions. It was a mistake to suppose that phrenologists could rest content with touching upon a few leading points on a head. He also remarked that in a civilized community such as a nation or a town, it was impossible for all men's faculties to come into play as they would in a less cultivated state. In a place where a man is rubbed on one side by a lawyer, on another by a priest, and a little farther on by a lady, it could not be supposed that all the idiosyncracies of his nature and character could show themselves as they would do if he were living by himself in the fields and woods.

Mr. Fowler said that the organ of circumspection, previously

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remarked on, was a very important one, and ought to receive a great deal more attention than it generally did.

After remarks from other gentlemen, the Chairman read a paper on "Temperaments as applied to Character." The Temperaments were much considered and studied by the ancients, who regarded them as humours. Different phrenologists accept different numbers of temperaments. Some acknowledge twenty-four, others twelve, nine, eight, seven, four, or three. The majority of writers, Lavater included, give four: the Lymphatic, the Sanguine, the Bilious, and the Nervous. Mr. Fowler himself and his brother, the late O. S. Fowler, thought that three were enough: the Vital, the Motive, and the Nervous; and they had ever since kept to them. All different classes of people have different kinds of temperaments. Phrenologists are describing temperaments when they are reading characters. The people who attend Gen. Booth's meetings with shout and tambourine have a predominance of the Motive temperament; it is that which gives them the desire to take the Almighty, as it were, and shake Him, making Him drop the blessings from His unwilling hands. The Quakers have totally different temperaments to these.

A general discussion followed, and Mr. Fowler subsequently exhorted the Society to stir itself up a little, and to endeavour to make up a purse between them that they might get a meeting room of their own, where they could hang up their own pictures, and set out a phrenological museum. They ought to do more work, and command more respect, or they could not get on.

Mr. Warren announced the Society's intention of having a conversazione, on the third Tuesday in January, in addition to the ordinary monthly meeting.

HAND-SHAKING.

WHAT an art there is in it! To me a hand-shake is like the marks on the Viceroy's carpet is to an Indian Prince. If he be a Rao (pronounced "Row"), he gets up, say, to the top border, before the Viceroy nods his head and bids him be seated; if he be a Rajah, he may reach the middle of the carpet before the Viceroy gets up, makes a bow, and ejaculates, "Come hither"; if he be a Maharajah of the second class, he will hardly have got to the carpet edge before he will see Her Majesty's representative coming to meet him to conduct him to the daïs; while, if he be a Maharajah of the

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first class, he will not only hear nineteen guns thundering him a welcome, but he will be met by the Governor-General of India at the door, and be led to the place of honour nearest the viceregal throne. So with hand-shaking. How many grades, from the deferential to the haughty!

The late Bishop of Oxford, "Soapy Sam," as he was called, had the warmest hand-shake ready for any man that I ever noticed. It was a sort of double rattle, combining not merely a welcome but a further introduction to his heart—a kind of mechanical "So glad you're come—pray sit down" kind of shake. So different from the greeting of the late Sir Bartle Frere, who would place in your hand a kind of luke-warm sole, and let you lift it up and down before it glided from your grasp. Yet both men were noted for concealing their thoughts by their words.

There are many kinds of hand-shaking besides the two I have mentioned, to wit, the haughty and the deferential—

The dignified,	The friendly,	The solemn
The retentive,	The mechanical,	The inquiring,
The fishy,	The galvanic,	The contemptuous, and
The condescening,	The gushing,	The yielding.

President Grant used to put his hand in that of the person introduced to him as though he were furtively handing him half a dollar—a peculiarity possibly born of Presidential receptions. Lord Beaconsfield seldom shook hands; but, when he did, threw certain amount of feeling into the ceremony. I once saw His Imperial Highness the Crown Prince of Germany shake hands with one of his father's humbler subjects at the Embassy in London, and he did it with a warmth that quite surprised the Teuton. There is to-day the proprietor of a London morning paper who apportions his hand-shake amongst his relatives with a careful regard to their position. His son receives the whole of his hand, his grandson the part nearer to the fingertips, his other grandchildren three or two fingers only, according to their position. Prince Bismarck grips the hand as though he meant to crush its fingers. The old Emperor of Germany has a warm hand-shake for those whom he thus honours, as the English who gathered round to see him shake hands with Major Lumley of the Uhlans, when that plucky Englishman won the military races in Hanover in 1874, can testify. And Victor Emmanuel used almost to squeeze the ends of the digits off those who had the honour of proffering their hands to the Royal grasp. But the oddest hand-shake of all was that of Mehemet Ali Pasha, who, it will be remembered, was one of the Turkish Ambassadors at the Berlin Congress of 1878.

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Mehemet Ali, when he went to Bosnia, cultivated a hand-shake which was intended to be expressive to his attendants. If he shook the hand of the person inwards, coffee was handed the gentleman, cigarettes or a pipe brought for his delectation; and when he went away many salaams were his portion. But if in shaking hands with his visitor Mehemet Ali's hand turned outwards, that visitor, after the coffee and the cigarettes, was followed to a lonely spot, and there quickly dispatched. The plan worked beautifully. Mehemet Ali was getting rid of the Bosnian leaders in good style, pacifying them all one way or the other, when, somehow, the fatal secret leaked out. One day there came to see him a much loved—and, it may be added, a subtle chief, who had trusty followers, and men that were well armed too, in his train. As he went in, he received the outward shake, as he had expected, and made sign to his friends, whereupon they waited, and as he left the divan of Mehemet Ali, they marched up, and without more ado, cut the handshaking Pasha to pieces. Their chief was not followed or dispatched, but is to-day living near Cettinje, in Montenegro, where he pleasantly chats, I am told, about the peculiarities of Mehemet Ali and the "funny" death he came to.

DUTIES OF PARENTS TO CHILDREN.

It is the duties of parents to feed their children, and to feed them with such food as is best adapted to their need, in order to secure growth and health. Parents of the present day are inexcusable for giving their children bad food or that which is unsuitable. It is a matter of importance that no stimulation be given to such habits of eating as may result in intemperance. It is the duty of parents to properly clothe their children and secure to them the usual comforts, so that the body shall not only be nourished but kept at a uniform temperature. Many a child is forced into the grave because it was clothed to satisfy the vanity of the mother rather than to secure its comfort and health. The whole body of the child should be covered if at all, so that there shall be uniform temperature. Whether there be much or little clothing it should be uniform. Children need to be guided, for without reason, experience, or knowledge they cannot guide themselves, and many a child is shipwrecked in early life in consequence of the parents not discharging this duty, and not training the children in the way they should go. Parents also should set such examples to their children as would be

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well for them to follow, for children are liable to do as their parents do—especially if they do wrong: hence, children should have no such excuse for doing wrong as that their parents did so. A father once told me he had once whipped his son for smoking. Said I, "probably you had a pipe in your mouth while you were doing so." He said he had. Such a whipping with such an example is a flagrant piece of tyranny and does children more harm than good.

It is the duties of parents to educate children in order to prepare them for life's labour. If parents do not educate children they will not educate themselves; and uneducated people are of very little value to themselves or to the world. In fact it is the special duty of parents to develop the minds of their children to the fullest extent of their means and the children's abilities. They also should train their children to govern themselves, for if the parents do that while the child is under their control and guidance they will have the lesson of self-government and control when they are dismissed from the parental roof. But if the child is left to govern itself or to not govern itself it will have the whole lesson to learn when thrown into life on its own responsibility. Whatever it is necessary for a child to know, or be when of age, it is the duty of the parents to teach them. The temper of the child should be specially trained by the parent, and those parents who give way to temper and punish their children in passion do the worst thing they could to them for it only increases that temper.

The social disposition should be guided, for it is a part of the nature of a child, and the parents should properly direct and guide that nature, so that it shall not form wrong habits. They should set their children good examples socially and select them good company, and they will conduce powerfully to the forming of good habits in their children. Thus the love of the child will be properly regulated and guided, and eventually it will centre upon a proper object of love. This is preparing them for a high order of social enjoyment. Parents should introduce their children to company that is agreeable and that will be to their advantage to associate with, and not allow them to seek their own company, and spend their time in a careless reckless way, regardless of its effects. Many a child is ruined for the want of being taught. It turns its thoughts and feelings upon itself, and private habits and self-abuse are the result. All parents should introduce their children to manhood with the whole mind fully developed, with high hopes in view, and a noble purpose in life, with full vigour of body and mind, also with a strong

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appetite and teeth, vigorous stomach and lungs, and with strong muscles ready for work of life. The days of childhood should be spent preparing for manhood or womanhood, where in fact they are forming habits of industry and learning to do different kinds of work. But they should not be made slaves of to provide for improvident parents; nor should they spend their best years slaving for a master for next to nothing, paying a premium besides to learn a trade. Parents would not need to make drudges and slaves of themselves all their lives to make fortunes for their children if they will educate their children properly and put them to a calling adapted to their genius. And if a child does not show any particular genius then it should be the duty of the parent to find out by the most direct means what its gift is, by taking them to different places where various kinds of work are done, and seeing whether they have any fancy for any of these arts or professions; or by taking them to the Phrenologist and letting him pronounce their various gifts. By so doing the parent will get valuable hints with reference to the child or children. The pride or vanity of a parent should never decide on the sphere of life for a child. Many a man is in the pulpit or at the bar to gratify the foolish pride of a parent, and is disgracing his profession and failing to command respect. Those youths who grow into manhood intemperate, licentious, disobedient, lawless, ignorant, and untrained, will, have been trifled with, and somebody is responsible beside the man himself. There are causes for physical, mental, or moral depravity of the world, and also for the ills that flesh is heir to; and when these causes are understood it will be found that parents in many instances have aided greatly in developing them, and that parents, by discharging their duty fully, will relieve the world from many of the evils to which it is now subjected.

A SYNTHETICAL ANALYSIS OF BUTLER'S ANALOGY

BETWEEN PHYSIOLOGY AND A FUTURE LIFE.

1. "The great master of Analogy" says substantially: "The different states in which we exist here before birth and in infancy are almost as different from mature age, as it is possible to conceive any two states of life can be; therefore, that we are to exist hereafter in a state as different, let us say, from mature age as this is from our former states, is but according to the analogy of nature. All the wonderful

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transformations of insects, as of worms into flies, are to be taken into consideration here."

1. The successive conditions in human development from the matrice to the perfect type, and in the subsequent degeneracy, are but stages in the evolution and devolution of the same material organism; there would be more analogy between a previous state of existence, had there been such an one to come, though of course this would be drawn from outside the present economy. That between the transformation of insects and a future life is closer, for this is not so much a development of the *same* organism as the evolution of a lower into *another* higher form.

2. "We cannot argue from the reason of the thing," says Dr. Butler, "that death is the destruction of the living agent, because we do not know what death is in itself, neither do we know what the living powers depend upon for existence. A swoon shows that they exist when they are not exercised, and when there is no present capacity of exercising them."

2. *Prima facie*, a swoon, appears to suggest the *positive* inference, that as the living powers are suspended when life is, so to say, suspended, they may be destroyed when life is destroyed; that they are not destroyed when life is suspended, but are suspended, too, does indeed show that they do not depend upon unintermittent exercise for existence or upon the continuous power of exercising them; but *would* lead us to infer that they depend upon life.

3. "We stand in the same *kind* of relation to material instruments, not part of the body, such as glasses for sight, as we do to the organs of the body used as instruments, as the eye, and to the different systems of which the body is composed; the loss of organs of the body such as the limbs of a great part of the body, and even the gradual change of the whole body is not the destruction of the living agent; we have no ground to think we stand in any other *kind* of relation to any other part of the body or to anything which will be destroyed by death, consequently we have no reason to think death will be the destruction of the living agent."

3. The living agent stands in *direct* relation to one part of the body, the brain, which is its organ, and in *indirect* relation to all the rest of the body, which is the organ of the organ of the living agent. The brain uses the organs of the body as its instruments. The rest of the body is the organ of the brain, the brain is the organ of the living agent. We may lose a considerable portion of the body, and yet the living agent be unimpaired; but then its organ, the brain, remains intact; if we lose an organ the brain merely loses an instru-

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ment; loss of the eye is not the loss of the power of sight, for it is only indirectly the organ of that power through its direct organ in the brain, so that the relation of the living agent to the brain cannot with any exactitude be compared with its relation to the rest of the body, because the brain intervenes between it and every other part; this intermediate position, peculiar to it, gives it a distinct function: through the brain the living agent is in material relation with itself, next in relation with the rest of the body, then again through the body with the whole of its environment.

4. We find the following laid down in "The Analogy" anent existence in a state of reflection. "We are capable of reflecting without any assistance that we know of from that body which is dissolved by death."

4. The powers which constitute the living agent perform every function materially by means of the brain, the functions of the reflective powers are carried on by the reflective organs as far as we are aware, no power performs any function without its material organ.

When the brain is totally inactive, as in sound sleep or a swoon, no function is performed. When some of the organs are active or partially active, as in a dream, the function performed is in exact proportion to the degree of wakefulness in the organs; each power performs its function in that degree only which corresponds with the degree of activity in its organ. An ill-balanced action of the brain, consequent upon its organs not working in harmony with each other, results in an ill-balanced, unharmonious product of the powers of the mind—a dream.

When some of the organs are impaired, unsound, the function performed is necessarily imperfect, in sane; notwithstanding which, the presumption is in favour of the integral and unimpaired condition of the living agent, though for this there is no evidence, as we have no cognizance whatever of the living agent, excepting through its material organ which is no longer true to it, if this presumption is correct.

If the brain reintegrates, so *apparently* does the living agent; when death supervenes the brain fails to respond at all; yet the failure of an organ can scarcely involve the extinction of that which was its *raison d'être.*

5. Dr. Butler says further: "Certain mortal diseases do not impair the reflecting powers up to the moment of death, on the contrary they appear to be in the highest degree of vigour. How can we suppose that a progressive disease, when arrived at a degree which is mortal, will destroy those powers which it has not affected quite up to that degree; and

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if death by diseases of this kind is not the destruction of the reflecting powers, it will scarce be thought that death by any other means is."

5. Certain diseases do not affect the brain up to the moment of death, indeed, so far from impairing it, in some cases, towards the end, it seems to gather up and concentrate in itself the remaining life of the body, with the natural sequence that the mind manifests itself with more than its usual clearness and activity. Finally the life of the brain, unsustained, itself collapses, as it does in a case of organic separation, when the head is severed from the body. The living agent has lost the *use* of its special organ. It is no longer in *material relation.*

CHARLOTTE HELLMANN.

CALIFORNIA AND ENGLISH WOMEN.

I HAVE just returned from a visit to California, that garden of the Lord, where the climate is so delightful that it is a treat simply to live and breathe in it. I went in mid-winter (January) and found that I could sit out of doors all day, amid the most lovely surroundings of flowers, fruit and scenery—roses, heliotrope, fuchsias, geraniums, and the orange groves fragrant on every hand. I never imagined anything so lovely. The conditions of life seem perfect. But I found that, while lovely homes abound, the scarcity of household help lays a burden on the housewife, who is obliged to resort to Chinamen, with all the disadvantages of language and habits. I have always felt a deep interest in the position of women in my own country, and knowing how hard it is for an educated women to earn a competence in this country, I at once saw that here was a splendid opening if only they were sensible enough to take hold of it. There are thousands of homes in California where an educated, sensible women would be treated as a trusted friend and equal, if she was prepared to be a real help, for in that country labour stands on golden feet, and is honourable; while idleness is a disgrace. Ladies, even the wives of millionaires, are doing their own work rather than employ the Chinaman. They would welcome any number of sensible women skilled in housework—such as farmers' daughters and the kind that go out as mothers' helps and nursery governesses at home; but let it be understood that no one need go out with an idea of teaching, for education of the best kind is absolutely free. A knowledge of cooking is important, and will command the

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highest wages—£36 a year is the lowest salary ever paid in Southern California, and £40, £50, and even more would gladly be given to the right kind of help—but let not the useless, frivolous woman think of going. I may say that I consider housework easier there than at home. No fires are needed even in winter, except for cooking; every man cleans his own shoes and sees the kitchen stove supplied with wood; coal is not needed. The climate is so beautiful that the houses keep clean with less work. They are lovely fairy homes, with one or two verandahs round, covered with vines or climbing exotics. Nearly all the houses are painted white, and beautifully contrast with the surrounding trees. As I was in California in a public capacity, I was able to form committees of influential citizens, mostly ladies, in a few large towns, who were most anxious to help in this truly philanthropic work. They are prepared to receive, and care for until they find places, fifty ladies whom I shall send, only stipulating that they shall be total abstainers, and bring a guarantee from me that they have credentials of character and ability to undertake the duties of a house.* I wrote one letter from California similar to this for a London paper, and eleven ladies have already arrived in consequence, and are doing well. One, a school teacher, but who had done her own housework, went to Los Angeles with her brother, stayed at a boarding house, and the lady, learning that she was willing to take a situation, offered her the care of the bedrooms at a salary of £4 a month. Before the month was up she said, "You are worth £6," and gave it her. I saw the young lady before leaving, and it was a treat to see her delight and gratitude, and she said she could not have imagined such a beautiful climate and country, and she has sent for her mother and sisters. The cost of passage for a number would be £20 each for (intermediate) on ocean steamer and excursion, comfortable carriages, with every comfort and sleeping accommodation, *free*. I came home by this route of railroad, and found it most enjoyable. From Liverpool to New York takes from seven to ten days, the railroad journey from New York to Los Angeles six or seven days. I do not advise any one to go to San Francisco; it is the place where all nationalities congregate, and wages are lower; but at Los Angeles, Passadena, and Riverside, wages are as I have stated. I am preparing a lecture on Californian life, which I hope to deliver shortly. I may add that clothing is dearer than at home, except that manufactured in America; provisions are

* Mrs. Parker's first party left on the 19th of November, the next on December 3rd, and another will leave January 10th, 1888.

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cheaper, and there is a lavish abundance on the tables. The same clothing can be worn all the year round—it should be light woollen or print. There is no excessive heat and no intense cold. Vegetation goes on all the year round, and many trees will grow ten feet in a year. The earth fairly laughs with verdure and beauty; even the wild flowers are glorious—the fields being ablaze with gold and purple. The climate of California is as much superior to the rest of the States as the climate of the States is superior to ours.

My life is a very busy one, but if I have not made everything plain, I will answer concise questions, only asking that a stamped addressed envelope be enclosed.

Penketh, Warrington. MARGARET E. PARKER.

Hygienic and Home Department.

A GIRL.

To be a girl is to be in the happiest state possible to humanity; but girls do not know it. They are always looking forward to something, wanting something—a diamond or a beau, flattery or new gowns. They rather envy women a little ahead of them, who have more self-possession, and are sometimes jealous of some married woman who flirts and makes a dash.

"I'm only a young girl," I heard one say the other day. *Only* a young girl! Oh, be glad of it; delight in it. Thank Heaven every morning that you are still a young girl. We cannot stop time. The years will slip through your fingers like the beads from a broken necklace after a while; but now they linger while you are still a girl—a girl in the home of parents, yet in the prime of life, with young brothers and sisters for companions. There will never be anything better than this in all the world. There are no skeletons in your closet, no ghosts in your reveries. Your future is all full of hope. You can fill in the distance as you like. You can fancy a lover coming to you who is perfect in all things; and every young man is interesting, because he may possibly be the other half of your soul. And every new girl may be the life-long friend and *confidante* all girls hope for.

As for beauty, the idea of a girl of seventeen thinking herself plain, as some do. In a few years she will look in the glass and see those fine horizontal lines on her forehead, on which Time scores down our troubles, and at the corner of her eyebrows three little pencil marks, and a little fall in her

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cheek, and a mouth that does not smile as readily as it once did; not an old face yet, but not a girl's; and then she will realise what it was to have a girl's face!

Oh! how few the years are! how they whirl away! Girlhood is gone so soon; but, while you have it, envy no woman her diamonds and laces, her carriage or her palace, her fortune or her admirers.

While one is in one's teens, nothing else is necessary except to realise the fact, and thank Heaven for it. M.K.D.

SLEEP OF CHILDREN.

AN IMPORTANT MATTER—THE BEDS THAT SHOULD BE USED.

This is scarcely a secondary matter to food and dress. We know how few days one can retain their reason or life if sleep be utterly prevented. There are fearful tales of death from this torture alone.

Firstly, children, at least a nervous child, should sleep alone. Its stronger bedfellow draws upon its strength in some not yet explained manner, and one will be too hot and the other too cold with the same blankets.

An aged or weary person also exhausts the vitality of a child. In most homes we see the double beds being replaced by two single ones, side by side. The change has wrought incredible marvels in the health and temper of children.

Again, all children and most adults should have beds which yield to the body. Children are much more likely to suffer in this regard, their prettiest cradles and cribs often having slat of stiff wicker bottoms which would make even our stronger muscles ache. Twice as long sleeps would they take and wake smiling, did we give them the most elastic woven spiral wire with not too heavy a bed atop.

DISINFECTION OF THE SICK-ROOM.—In the sick-room no disinfectant can take the place of free ventilation and cleanliness. It is an axiom in sanitary science that it is impracticable to disinfect an occupied apartment, for the reason that disease-germs are not destroyed by the presence in the atmosphere of any known disinfectant in respirable quantity. Bad odours may be neutralised, but this does not constitute disinfection in the sense in which the term is here used. These bad odours are for the most part an indication of want of cleanliness or of proper ventilation; and it is better to turn contaminated air out of the window or up the chimney than to attempt to purify it by the use of volatile chemical agents, such as carbolic acid, chlorine, &c., which are all more or less offensive to the sick, and are useless so far as disinfection—properly so-called—is concerned.

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Notes and News of the Month.

A curious study has been made by Dr. Peracchia of the differences between criminals and law-abiding citizens as exhibited by their walk *(La Riforma Medica)*. The author first made a number of observations to determine the conditions of normal progression, and found that in good people the right pace is longer than the left; the lateral separation of the right foot from the median line is less than that of the left; and the angle of deviation of the axis of the foot from a straight line is greater on the right side than on the left. Further, Dr. Peracchia has not only demonstrated how we may distinguish criminals in general, but has laid the beginnings of the differential diagnosis between various sorts of evil doers. For instance, those who are predisposed to appropriate the property of others, there is a pronounced widening of the base of support, together with a very long step. In those who have murder in their hearts, the base of support is not as wide as it is in thieves, since the angle formed by the axis of the foot with the median line is less obtuse, but the sinistrality betrayed by their footprints is very marked.

Mr. Brown of Wellingborough has given £5 to the B. P. A. towards a Museum and Library Fund. Perhaps some other friend will do likewise.

ALD. T. P. BARKAS ON PHRENOLOGY.—Recently, Alderman Barkas lectured to a large audience in the Central Exchange Art Gallery, Newcastle-on-Tyne, on phrenology. The lecture was highly interesting and most instructive. Mr. Barkas devoted the first portion of his discourse to matters concerning the brain, its formation and characteristics, and the comparison between the human brain and that of inferior animals, illustrating his remarks by diagrams, skulls, and models. Then followed a history of the science of phrenology—its commencement and development; and also a digest of the views of ancient philosophers on the brain—the material, formation, and uses. After giving an outline of the theory of phrenological science, the methods and rules practised in character reading, the lecturer turned to what he termed "the objections to phrenology," showing the difficulties which phrenologists had to contend with. Phrenologists, he said, could err, but generally they were right. Character reading was a valuable thing, but it was well for subjects to be able to feel tolerably sure in their own minds, that the formation they received was right. It was of real value as an art in skilful hands. At the close of the lecture there were exhibitions of character reading, several persons having "their bumps felt" by Mr. Barkas, and also by Prof. Hubert. The proceediug elicited frequent applause.

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Book Notices.

Colour: An Elementary Manual for Students. By A. H. Church. (London: Cassell & Company, Limited.) This is a very ably written and thorough exposition of colour in its scientific aspects. It has been carefully revised and brought down to date by reference to, and explanation of, the researches of Chevreul, Clerk-Maxwell, Helmholtz, and others. The author's own observations and experiments are likewise recorded; so that when the student has mastered the principles contained herein he will be well abreast of our present knowledge of colour.

Answers to Correspondents.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

KRUGER is characterised for sagacity, penetration, intuition, and ability to take stock of persons and things or truths as soon as they are presented; has a definite cast of mind; is practical, and to the point in what she says; is a good observer; has a good general memory of practical affairs; is very kind and tender-hearted; decidedly domestic and loving, and has the good will of others at heart as well as her own. She would make a good doctor or nurse, or sustain herself in some public enterprise, and is not wanting in the qualifications for a good wife and mother.

SHAW is well qualified to enjoy herself, is generally happy, delights to live and help others to live, is probably not only long lived, but from a large family of children, and has many relatives of the same name. She has the indications of a large heart, and an ample amount of blood, and adapts herself to the conditions of society, and gets the most out of it that she can. She has good conversational powers, considerable scope of mind and general imagination. Is particularly good at comparing, analysing, associating one thing with another, and taking the advantage of circumstances, independently of being a good wife and mother. She has ability as a public speaker, as a musician or reader, and is capable of exerting quite an extensive influence in the circle where she moves.

ESSA (Cornwall) has all the elements and qualifications to exert a

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soothing modifying influence. She is quite full of life, vitality, and magnetic power, is also quite susceptible and capable of a high degree of enjoyment; is seldom unhappy. She is not particularly muscular, and would prefer to do something else besides muscular labour. She will always be welcome in the sick chamber, or in society where there is sorrow or a turbulent spirit. She has a quieting, subduing, mellowing influence wherever she goes. She is a copious talker when excited, has favourable qualities for a scholar or a scientific woman. Under ordinary circumstances she is pliable, but capable of great firmness and tenacity of purpose, and manages to command respect first and secure love afterwards. As a married woman she would look after her own family first and others afterwards. She has all the elements of a strong love nature, must have been much interested in her father. She is rather exclusive in the selection of friends. Others do not dare to trifle with her, and she never trifles with others. Her strongest moral feeling is sense of justice, and she requires others to do exactly what they promise.

ARTHUR has the head of a genius to a certain extent; it will not make its appearance early, but will require the special force of circumstances to call it out so as to appear to a good advantage, but he has in his native constitution considerable energy, spirit, and pluck. He has good powers of observation, will show good abilities in drawing, committing to memory, figuring up, being an accountant, and arranging and systematising work. He is ingenius in contriving ways and means. If he devotes himself to busiuess he will probably get rich, for he is disposed to take care of what is his own. He is inclined to invention, but he had better count the cost before he lays out much money in that direction, for it will not be easy for him to meet his own mind in matters of mechanics. He is quite original, has much mind of his own, is full of thoughts. In the meridian of life he will appear to a good advantage, but not before then. He must cultivate his memory of details, encourage free easy conversation, and get into the habit of public speaking as early as possible. He must take responsibilities upon himself, put himself forward. He will be inclined to preach a part of his life, and especially to teach and tell others what he knows, and to help make laws and regulate society. There is much in him worthy of cultivation, and the more he is cultivated and put forward the more talent he will show in after life.

THEOPHILUS MONTAGUE has a predominance of the mental temperament, is not specially strong in bone and muscle power, has none too much vitality and animal life, lives rather too much in the intellectual sphere, has also a high tone of mind, and possesses more than an average amount of moral sense, is naturally steady to his purposes and principles. Has a favourable degree of self-respect, but still more mindful of character and position in society. He can enjoy the society of intellectual friends, and appear decidedly social in their company; and is not wanting in the elements of passionate love, but the tone of his mind is more elevated than that of most men, so that his love nature is more refined, and he would be more

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particular in selecting female companions. He has an ambitious spirit, but that ambition is intellectual and moral, not worldly. He is quite a student of nature, is alive to what is going on in the outer world, so far as studying the works of nature is concerned. Is considerably interested in looking forward into the future, in studying up prophets and taking into account the signs of the times. No class of knowledge comes amiss to him, only he is not so free, easy, and copious in his style of talking as some. The brain is decidedly a busy one, and he has a distinct individual character—but peculiar to himself, hence he enjoys the society of only a few.

J. S.—This organization is comparatively complete, there is uniformity in the shape of the brain, the face and the body. He is organized on a high key, is highly susceptible, very intense in his mental operations, and has an eagerness and an earnestness of mind that render him very industrious in one way or another. He is liable to be too abstract, and too far fetched in his thoughts. He has a predominance of the reasoning mind, joined to strong imagination, and quite an emotional nature. He lives in a world of his own creating much of the time, and his ambition is of an intellectual and moral type. He is given to investigation, and he is anxious to master every subject that he takes hold of. He is a theorist almost visionary in his mental operations. Has strong imagination, more than ordinary versatility of mental conception, which would show itself in varied styles of reasoning in different kinds of plans as a business man, or in designing things as an artist. He has a fair command of language, could succeed in learning the languages, and in being a verbal critic. He could if necessary devote himself to business, but would prefer to be a student, to teach, write, or be a professional man; and as a professional man would prefer to be a lawyer, politician or editor. He is not easily suited, he is too much of a critic, he sees too many faults, and the world to him is not yet finished, and it probably will not be finished before he leaves it. He needs more practical talent and knowledge of the world in order to adapt himself to things as they are, and he needs a wife with an extra amount of practical common sense.

D. DALL (Arbroath) has all the indications of having come from a long-lived family much given to labour and the enjoyment of out-door exercise. The face is large, the lower jaw is predominant, the chin indicates warm blood and fruitfulness, the ear indicates that he is wide awake to all surrounding influences; he delights to listen to the music of the birds and the conversation of people, has considerable capacities to talk and express himself. His mental operations are definite, direct, and of the scientific class. He is interested in facts, in things as they take place; he keeps up with the signs of the times and the spirit of the age; he lives in the now, and enjoys what is real. His imagination does not deceive him for he sees things as they are. He should be a scientific man, either a dentist, a doctor, a chemist, a phrenologist, or somewhere where he can apply his experience in a practical manner.

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A Journal of Education and Self-Culture.

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THE

Phrenological Magazine.

MARCH, 1888.

MRS. MARGARET BRIGHT LUCAS.

THIS lady has several very strong points of character which stand out prominently: in the first place she has, by organization, a good constitution and a strong hold on life; and though she may not be entirely healthy and well all the time; yet she is able to go through a great amount of labour, to overcome many obstacles, and to show considerable pluck and spirit when necessary. She has a high degree of the mental temperament, hence is tender, susceptible, and rather intense in all her mental operations, as well as rather excitable and impressible to new ideas. Her brain is above the average in size, which, with her temperament and tone of mind, is an advantage to her by way of giving more mental power and capacity to sway and influence others. Her phrenological developments indicate the following qualities of mind: first, she is very distinct in her conjugal love, she gives her mind devotedly to the few; second, she has an unusual amount of spirit, resolution, energy, and force if necessary; third, she is rather remarkable for her caution, forethought, and apprehensiveness; she cannot trust to luck, or be content to have things go on carelessly; fourth, she is ambitious in one form or another, and is powerfully stimulated with the idea of success and popularity. She may not care for the fashions, but places a high value on her character, and is over sensitive, fearing she may say or do something indiscreet. Fifth, she has a remarkably strong sense of justice, feeling of duty, and obligation; she is exceedingly anxious to do her duty, to fulfil her promises, and to have everything done according to some moral rule; is liable to be rather severe in her criticisms on herself as well as on others; with her, right is right and wrong is wrong, and she has no disposition to compromise. She should be known for her great sympathy

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and interest in others. She is prepared to make sacrifices of her own personal convenience by way of adding to the general stock of happiness, and she is encouraged in this through her large hope and energy, which give enterprise in that direction. She is given to reasoning, planning, and thinking, she has ideas of her own, and is not satisfied to take things for granted. She is comparatively original, rather sound in her judgment, very apt in comparing, criticising, discriminating, and seeing the fitness and adaptation of things. She possesses considerable intuition and discernment of character and motives, and her first impressions are very correct. She comes to conclusions rather suddenly, for her thoughts and feelings culminate rapidly. She has a youthful cast of mind, which she will retain all her life.

It would be well if she had more of the sustaining influences of self-esteem and firmness, for she wavers and hesitates in deciding; having decided, she makes it a matter of duty to carry out her ideas, but she frequently finds it difficult to decide one way or the other. So far as possible, she prefers to have others take the responsibility, but when she has taken it, she goes through with it in a masterly manner. She remembers places and is fond of travelling. She has order and method in managing affairs, is a good judge of colours, appreciates flowers, paintings, etc. She recognizes forms and outlines accurately, can appreciate the beautiful, but prefers the useful. She is capable of exerting quite a strong influence: first, because of her moral courage; second, because of her physical energy; third, because of her power to plan and lay out work; and fourth, because she adheres with great tenacity to the position she has taken, and she proves herself to be a thorough friend, if one at all.

Mrs. Lucas has been so long and prominently before the public that she needs no introduction to our readers. She has for many years, been President of the British Women's Temperance Association, and her name is well known in connection with all phases of temperance work, and also with every cause which tends to elevate and improve her sex.

Mrs. Lucas has been a great traveller, having twice visited America on temperance missions, and her entire time and life are given to good works.

Never enter a sick-room in a state of perspiration, as the moment you become cold your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the thin vapour.

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NATURAL RELIGION.

THE time was in my day when it was dangerous to differ with established opinions, or to deviate from orthodox standards, or do anything different from Church regulations. Those who did not go to Church were going to perdition, those who did not believe what was told them from the pulpit were called infidels, those who had advanced sufficiently to leave their creed and ceremony behind them were heretics, or crazy, or possessed of an evil spirit, those who had opinions of their own were dangerous men and to be shunned. Tolerance and charity with knowledge have done wonders of late years in bringing the human mind out of darkness into marvellous light. No imbecile or coward is called a heretic, for heresy is the child of thought and courage. To live in the past is to be a block under the wheel of progress. To live in advance of the age is to be a heretic. The man who lives in and is guided by the orthodox opinions of his great grand-father is a burden to society and commands no respect. By and by we shall all be on the ground of the present heretic, and the heretic of the coming age will be in advance of those of the present age who will be in the rear, as our present old fogies are. Advance is the watch-word of the race. Force and resistance are the two great powers in operation, but force is the greater, hence forward motion prevails, and something was and is done.

To all, it points one way—to Paradise, the celestial city. Be good. Do good. Be just. Deal justly. Be obedient and respectful. Live for time and eternity. Seek spiritual as well as physical aid, and allow hope and faith to stimulate to action and open the way into the future.

Man has invented and tried to take out more patents to go to Paradise than for any one thing, and every inventor is so sure that his invention is the best, that there have been many battles fought, blood shed, and lives lost in defending these inventions; for the better it is, the more difficult it is to protect from imitators. Yet it is a fact, that in proportion as all minds are developed and refined is there harmony and sameness of opinion.

It appears to be very difficult for some to get hold of the truth in the first place, and secondly to follow it afterwards. By the time all truths that are applied to man are understood, all of these 'isms' will be dead and buried. All scientific investigations and philosophies about the mind tend more and more to favour phrenological science. Partial insanity cannot be explained without it. This world is coming out of dark-

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ness into marvellous light. The time was when it was extremely dangerous to differ with established opinions. Those who did not go to the Church and keep the Sabbath were going to hell. Those who did not believe what was told them from the pulpit were infidels. Those who advanced sufficiently to leave their creed behind were heretics or crazy. Those who had opinions of their own were dangerous men. All original thinkers, inventors, and discoverers, have met with opposition. Even discoverers in astronomy were persecuted. Phrenology has had to struggle to get a foot-hold and is not yet taught in schools or accepted as a science of mental philosophy, although opposition to it is dying away rapidly, excepting with a few. The study of phrenology is healthy, stimulating, encouraging, ennobling, elevating, expanding, and in every way it has a helpful influence. It wakes one up all over, and helps a man to see himself as he really is, and enables him to put proper value on himself and others with whom he is connected. His knowledge of his deficiencies does not remedy them, but helps him to avoid exposures and to make the best of his excellencies. It raises his mind above the creeds and ceremonies, and disposes him to worship in spirit and in truth, and helps him to take broad, lofty, and liberal views of life. It takes away an angry, revengeful God and gives us one of love and justice. It helps us to look forward to where we are going and to where it is possible to go, rather than to look back to where we came from and who our blood relations and ancestors were. It teaches us many positive and important lessons about ourselves and the relations that exist between our bodies and our minds. It explains the necessity of the existence of our animal, selfish nature as required in this life. It helps us to put just and comparative value on our different faculties from the base of the brain to the climax faculty of veneration.

The study of phrenology makes known to man a religion established in his nature by his Creator, which if he lived up to would be acceptable and all that would be required.

All the parts of a watch are so made that when they are properly put together and cared for it will keep perfect time. So man will find that when all his powers work harmoniously he will in his life indicate the intentions of his Creator and Designer. There are a thousand and one more or less conflicting religious opinions on the earth and yet there should be none if all possess the same faculties, excepting where there are different degrees of development and elevation of mind, and then not in opposition but more advanced. Man's religion is pointed out to him by his organization as distinctly as any

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other part of his nature, and it is easily understood and put into practice. Fifty years ago phrenology was the great bugbear of the day, and men on the walls of Zion cried aloud and warned the people against its dangerous doctrines, for in that day the science led directly to materialism, fatalism, and infidelity, and destroyed accountability and responsibility; this was fifty years ago, but I have not heard of its doing so lately.

We should take lessons from the past and take courage for the future.

If phrenology is true, why is it so? The science is not man-made. If true it is a fundamental principle connected with man's creation. Brain and mind connected in action from the beginning, if at all, and nerve and mind-power have been connected ever since; and the mind was composed of separate and distinct faculties adapted to the labours, conditions, and wants of man from the beginning, if at all. The location of all the different functions and organs of the body and mind must have been given at the beginning, for there is no indication of change. If this is so they become established truths that doubters and disbelievers cannot upset.

Admitting the fact that the brain is very complicated and used for a great variety of purposes, why should it not be the organ of the mind as well as anything else, and why should not each faculty have a separate nerve to act through as that muscles should depend on nerves for action?

Phrenology establishes the fact that man has a moral and religious organization. Is there any other religion older or better than that given to man at first? If so, why so? According to the old theology, God made man perfect and upright (certainly upright), gave him certain commands and ordained that death should follow if he broke them. He broke them as soon as he had his liberty, and so became a sinner and rebel against the Divine government, and according to the established law and order he and his posterity would ever remain so, cutting off all candidates for Paradise. Deplorable! But a way of safety was provided, and through faith man might be saved, though he had broken all the laws!

What has phrenology to say about man's creation, life and destiny? It says that man physically must have followed the order of nature, and started on a plan which his Creator designed in order to fill a certain destiny, but started at the bottom, at the lowest point at which a man could exist, yet possessing all the elements which when fully-developed make a perfect physical man, so as to be at the head of creation on earth. He imparted a life and mentality from his own

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nature, and thus vitalised this physical organism through the brain and nervous system, so that man is a compound made up of physical and spiritual, of animal and mental powers, with organs and functions to do all the work, discharge all the duties, and fill all the stations he was designed for in the beginning.

Man is so related to the physical and the Divine, to the mortal and immortal, that he is perhaps the most important being God ever made. Man has all the capacities and organs to do all that is required of him, but he cannot as yet be correctly judged of all his abilities, for he has not as yet risen to the climax of his powers. A few men here and there at long intervals have developed so as to show what man is capable of becoming; but as the earth grows older and facilities become greater for human development, man will be so perfect that great and distinguished men will be as common as common men are now. From this time on man will develop faster and more fully than he ever did before.

Man has concentrated in his nature all the life principles of this earth, so that he is organically in sympathy with all animated creation. He is so organised as to become a perfect animal, intellectual, moral, and spiritual being. Man also possesses a perfect social nature, and is constituted the agent of his race; hence he marries, parents and rears offspring, and they follow the example of their parents. Man has industry, force, pride, ambition, will-power, the same as animals have, as well as mechanical and musical powers in a simple way, joined to strong perceptive powers, and memory of places and events. In addition to all these qualities he has reason, foresight, penetration, imagination, sense of justice, of immortality, of spiritual existence, sympathy and kindness, and a consciousness of a a superior and supreme power.

Thus man is a very complicated being, he stands mid-way between earth and heaven, the angel and the animal, and possesses the elements of mortality and immortality.

What does phrenology teach? It teaches the normal action of every function, faculty, and organ. It teaches that man must have been designed by the Divine mind, and must therefore be what He wanted him to be, so far as structure and elements are concerned; and if he lives in harmony with all the action of his faculties, he has done all he is able to do of himself. It teaches nothing immoral or contrary to the order of nature. It teaches virtue, temperance, industry, economy, honesty, restraint, and self-government, steadiness of purpose, family affection, friendship, love, kindness, sympathy, faith in the future, and obedience to just laws

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and superior powers. It denounces intemperance, licentiousness, idleness, stealing, lying, murder, or excessive dissipation. Phrenology does not sanction the perversion of any of our faculties, but encourages every movement and system calculated to improve, elevate, expand, and perfect the human race, so that he can reflect the image of his Creator. Let the teachings of this science be fathomed strictly, and man would live in wedlock and on farinacious food, with vegetables, fruit, and nuts, with fish and wild game; would live more in the country and till the land, and have fresh things to eat, and at first cost; would live longer and more free from disease; would live more honest lives, have more elevated minds and be more free from vice and intemperance.

The human race, as a whole, has been going forward and upward to a higher state of development. There is more moral light and less mental and moral darkness. There are fewer savages and barbarians and unclothed men and women than ever before. There is more machinery, art, and culture than ever. Some nations have advanced far, and then gone back, but not so many within the last two thousand years. Man's animal passions are more under control, and his intellectual and moral feelings have more influence. There is less unbridled passion, selfishness, tyranny, slavery, and aristocracy, and one-man power, while republicanism is on the increase. Newspapers, books, schools, and places of learning, and scientific research are on the increase, and the world is fast filling up with tools, furniture, and various inventions. Man is more conscious of his true manhood, puts a more true value on himself, he also places a higher value on woman, and puts her by his side as a companion and helper. Man is more a law to himself, and better able to regulate his conduct without the aid of the government and police. Evil may be on the increase in some parts of the world, but as a whole, man is rising higher and developing more and more, and now that he has the aid of Christianity, physiology, and phrenology, better laws and more perfect education, he will be stimulated to go forward, and less liable to fail of true manhood.

L. N. F.

THE CARRIER.

I WONDER how many who read these lines have travelled in a carrier's cart. I venture to think very few. The railway is now-a-days so near to every man's door that, no matter whither he wants to go, he has only to step outside and buy a ticket, and away he goes. It is very convenient, doubtless,

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and very civilised; but it is sad to think of how much the railway has deprived us. First went the stage-coach, and then the carrier's cart. Or does the institution still exist in some out-of-the-way nooks and corners of the land? I have no doubt steam-travelling, the electric telegraph, vote by ballot, and woman suffrage are all good things, and much to praise Providence for; but for my part I have a great weakness for the days when people went about by candle-light, and travelled in that poor man's chaise—the carrier's wagon. For one thing, I like them because it seems to me they were days in which one had time to breathe, which we cannot say of these more modern times. We seem to live now in such a hurry-scurry, such a scramble, that calm breathing, to say nothing of quiet philosophising, is almost out of the question. How different it was in those by-gone days! Nor is it so long ago either. Saturn had only just begun his last revolution, spent his latest new year's day, so to speak, when I made my first journey on wheels, that is, in a carrier's humble vehicle. I look back on the circumstance with particular and unfeigned satisfaction; because by virtue of that fact I seem to belong to a previous age of quiet and reposeful days, when men, like the carrier's patient drudge, had time to get his nose-bag on and to chew the cud of thought.

Yes, reader, I made my first journey of any length in this world in that carriage primeval, the carrier's cart. And yet it was not so very long a journey, only it seemed so because we got over the ground so slowly, and there was so much to be seen. Besides, I was young, still in my sucking teeth, as it were. I forget whether I was breeched, but I should imagine not from the discomfort I experienced by reason of the straw on which we had to sit.

We started early in the afternoon, and yet night fell ere we had covered half the distance we had to travel. I remember the night as though it were but yesterday. I had a delightful romantic feeling of sitting up late, while my brothers and sisters were ignominiously lying abed. Presently, when my eyelids began to greatly augment their avoirdupois, and my eyes would close in spite of me, I wished I too were there. But that was later. Before that drowsy time approached, I opened my eyes wide upon the night, in which there was a cold wind wandering about, that flapped the lazy covering of the cart, and seemed every now and then to blow out the stars, all but a bit of red wick, which presently took light again, and made a moaning and a sighing that set one a-wondering what it could ail; but whenever it was still, I heard a sweet soft music as though harp strings were stretched from star to star,

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and invisible fingers played upon them. On stilly nights, when I listen attentively, I can hear it still; but it has never exactly the same meaning as on that night when I first heard it, kneeling there, in the fore part of the cart, and looking up under the brim of Joyce's felt hat into that wondrous phantasmagoria of dim windy space and blown stars.

What a journey it was, and how deep an impression it made upon my mind! Everything seemed new and strange to me: every fresh village we passed, a new world; every wayside inn, an enchanted castle; and the people we met, and that gave us 'good den,' beings of strange and supernatural powers. That brief journey was, as it were, a moment of insight; and it affords me still some sort of clue to the feelings one might have if, a totally different kind of being, one should by chance light upon the surface of this wandering star, and for the first time behold a human being. I believe to such a one Old Jane, dragging her red wheeled-box of hearth-stone and sand, and maundering of her poverty or her grief, would cut somewhat of a divine figure; while Adam Joyce——.

Nay, but old Adam *was* a superior being. If knowledge gave man a patent of nobility, Adam would have borne armorial bearings upon his cart. But it is, as a rule, quite other considerations that confer these distinctions, or vanities. As it was, all that Adam bore on his cart by way of escutcheon were the words: "Adam Joyce, carrier, Silvertoft;" and his good mare Maggy's bag of oats hung beneath the inscription, and the handle of his whip cut it in twain. Have I not looked out of the window, or stood at the open door, and beheld the fact, what time he has called with message or parcel, in the slope of the lazy afternoon, or when the glim of his lantern emphasised the night?

My learning in many things is profoundly defective; but there is nothing about old Adam Joyce that I could not reproduce if need were. I knew him by heart. I took to studying him the day he brought me a pair of rabbits—a white and a grey; and, O! if I had but the magic pencil of the artist, would not I limn him to the life, yea, to the very twist of that vagrant tuft of hair that he always tried to brush down and could not when he laid aside his hat upon entering the house either to make change, or, still more religiously, to turn his bronzed visage to the ceiling for the space that it took him to cover his mouth with a tankard, and feel the first fruits of a great satisfaction. The noise with which he closed his lips after such an act of devotion came closer to that of a country kiss than anything I have since heard, and there seemed to be much the same sort of delight in it.

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But as to his knowledge! What he and his good mare Maggy did not know concerning everything between Silvertoft and H——— was not worth knowing; and he and Maggy, as you may say, were one. Of the two, however, I always thought the mare the more profound. She had a way of giving you a look out of the corner of her eye that seemed to say: "Pray, don't ask me!" There was a feeling, doubtless, in her mind, that if she were inveigled into talking she would assuredly betray herself, and then farewell to that old-world ease and sloth of hers. But, bless thee, Maggy, I would not have told for all the world!

But to return to that first journey of mine. I remember my fellow passengers were a woman with a baby, and a calf. Yes, I recall the fact with a strange feeling of the fitness of things that my first co-mate in travel was a young calf. I have travelled with many since then, but never with one having such an innocent lack of self-consciousness. After a while we both fell asleep, and slept peacefully together in the straw until he, having reached his destination, was taken away. Then the woman, who had laid her sleeping baby aside in its bundle of shawls, made a pillow for my head of her tender bosom, and I dreamed of sweet milk and the rose trees in our garden. I dare say she had some boys of her own at home, and therefore commisserated the case of so young and lonely a traveller.

I do not recollect much beyond this of the latter part of the journey, though I mind me well how at one stopping place I was lifted out by Joyce, and carried into the inn kitchen, where I and the woman with the baby sat before a huge roaring fire, that seemed large enough to warm and cheer the whole world. No less large and generous was the hospitality of the place. To this day the buttered custard that was put into my hands by the smiling and rosy-faced landlady, who at the same time planted a great smack on my cheek, supplies me with the only adequate image I possess of the large-handedness and benificence of Providence; and whenever I am down-hearted, or saddened with the buffetings of the world, I feel as though I would like to go back to that wayside inn, and be treated again to buttered custard and kisses.

That was not the only time I travelled the same road with old Adam. I remember, it was on one of those journeys that I first beheld the sea. It was in the summer time, and, as we ascended the brow of a hill, the carrier's boy, who was walking beside the vehicle, pointed in front of him, and said: "Look you! There's the sea." I looked, but could see

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nothing except a great stretch of sky with things like ships painted upon it. I had never seen the sky come so near to one before, and I marvelled greatly. But I looked in vain for the sea. Thereupon the boy, seeing my bewilderment, cried, "Don't you see it?" I replied, "No, where is it?" "Don't you see the ships?" he asked. "Yes, I see the ships," said I, "up there in the sky." "That's the sea, you Johnny!" he cried. Gradually it all dawned upon me; but for a long time it remained a mystery to me how a ship could sail right up into the sky, as they seemed to do. When I learned that the seeming was all an illusion, it appeared to me as though another way to heaven was closed. How the paths thither do narrow and contract as we approach the meridian! But in that broader day they become clearer too.

I went so often with old Adam that we became fast friends, and I was never tired of listening to his talk, and drawing upon his stores of knowledge. Every place we came to, nearly every person we met, had a history, and curious and interesting histories many of them were.

I have known other carriers since then, but none like to old Adam Joyce. Still there is a family resemblance in them all, and I should be sorry to think that the race was dying out. What a world of pleasant recollections and interesting yarns would go with them! Most of those I have known were 'cute observers, had retentive memories, and possessed not a little of that dry humour that comes, I opine, of living in the open air and constantly associating with all manner of men and beasts. Moreover, in their own quiet way, they could tell a story well. Not a few of them knew almost as much as newspaper men; nay, I think probably quite as much, because, as a rule, not so inventive. Still I would not say that the carrier is more veracious than the reporter, save, perhaps, where the latter's professional pride or bias comes in.

One of these men told me a story which should not be let die. We had stopped for a few minutes at an inn in a lonely part of a wild moorland country. When we got on the way again, he said: "A laughable thing occurred there a few years ago." I begged to hear the story, and he narrated how, as the old man who then kept the inn was one night about closing up, there arrived a coach and pair and deposited an old gentleman and his son, or his secretary, at the door. It was a very unusual thing to have visitors of this stamp, and the old innkeeper was quite flurried. However, he showed his guests into his best room, lighted a fire, and then asked what he could get for them. The old gentleman, who seemed to be very particular about his eating, thereupon ordered the only

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thing he could have on so short a notice, namely, chickens and boiled bacon. Away goes Boniface to work, and in due course produces a supper fit for a king. The old gentleman rubbed his hands with delight, and, observing that good eating calls for good drinking, desired to be informed what wine his host had to offer. The worthy innkeeper shook his head and said he had none at all; there was no demand for such liquor in those parts. The elderly guest's countenance fell, and he looked greatly grieved. The landlord left the room, but presently returned and, putting his head in at the door, said: "I wasn't just right in saying there was no wine at all in the house; there is some down in the cellar, but it's been lying there so long—over thirty years—that I'm afeard you wouldn't like to tackle it."

The old gentleman put down his knife and fork, and made as if he was thinking seriously; then he said that, seeing there was nothing else in the drinkable line in the place, he thought they would try a bottle. It turned out to be a fine old crusted port; and before they went to bed the two gentlemen disposed of several bottles. When in the morning they came to settle, they found that the innkeeper had charged them just four shillings for wine. Every week after that the twain drove over from Y———, dined, and drank a couple of bottles of the port; and this they continued to do until the cellar was empty. Then the old gentleman bade the worthy innkeeper 'good-bye,' slipped a couple of sovereigns into his hand, and said: "Host, I would have continued to visit thy house till the day of judgment if thy wine had only held out!"

This, however, is vanity.

Joyce had been carrier betwixt Caverton and H—— for over thirty years, and Maggy had been his companion for nigh twenty. His house in Silvertoft was a large gloomy-looking building in which a light was seldom seen at night. It was said that he was so used to the darkness that he could find his way about in it where others would inevitably have been lost. Had it been any other than Joyce, he would assuredly have been called a miser; but none gave that name to Adam; albeit everybody accounted him wealthy. The reason probably was that, though he spared in candle-grease, a good many had tithe of his fatness. There was an orphan girl in his house, the only companion of his mother when he was away, whom he had picked up by the way, half dead of cold and want, brought home, and asked no one to give a hand to support. People said his was a gloomy house for so young a girl; but she seemed quite happy nevertheless.

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The house had not always been so dull. When Adam was a young man, and brothers and sisters were living, the house was the reverse of that. There was coming and going, light and laughter, marrying and giving in marriage; but time, that changes all things, changed this; for some died and some emigrated, till there was none left but Adam and his old mother, who was a parched and shrivelled thing, with little left but her memories and regrets. She could have no regrets, however, like that of her son, if, that is, the gossips told truly, for the story went that a young cousin of his used to come over from Gilsthorp, or beyond, to their merry-makings, and Adam liked her more than anyone else in the world; and on Christmas Eve he ventured to kiss her under the misletoe, and she ran away and cried; whereupon Adam, being sorry at having offended her, went and asked her pardon. She said she was not cross; at which, taking heart, he told her he preferred her to all others, and so they made it up. And from that time Adam went about whistling with the lightest of hearts till the news came that his cousin was down with fever. That was barely three months after the kissing under the misletoe, and ere another week was gone she was buried.

Adam never whistled more after that; but every Christmas, said the gossips, he went and cut a bunch of misletoe and hung it up in the hall; and when the bells rang in the glad hour he would go alone into the hall and ——. There were various accounts of what he did; but all agreed that when he returned to the kitchen he looked uncommonly like a man who had been gazing at a bright light.

But your rustics are a cynical folk; and some of them said that it was on a Christmas Eve that Maggy's predecessor died, and that this was Adam's way of marking his regret.

A. T. S.

THE PHRENOLOGY OF THE POETS.

It has been demonstrated by measurements that, other things being equal, size of brain is a measure of power, and also that power varies in kind according to the part of the brain developed, for if the anterior portion be voluminously developed, and the posterior portion much less so (as in the case of Michael Angelo or Jeremy Bentham), it is intellectually very powerful; other instances are Cardinal Newman, Professor Owen, and Milne-Edwards. But if the posterior brain be very large, with less anterior region, we find such men as Palmer, the Rugeley poisoner. If the side head be specially

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developed, we find the shrewd man of business like Cunliffe Owen, Inspector Clarke, and George Peabody.

Clarke had great power to swindle without being detected; just as Cunninghame Graham, M.P., with small restraining faculties and considerable sympathy and conscientiousness, combined with small acquisitiveness, is open, frank, unmindful of his own happiness (and his happiness could not exist apart from the happiness of others), and so runs his head against the bâton of a policeman. On the other hand the large acquisitiveness and veneration of Lord Salisbury habituates him to attend to matters that affect his income or his creed.

To-night we shall have to give special notice to the organs common to poets, and to the differences in the size of those organs. The characteristics of each poet will be illustrated by his compositions. We shall have to omit nearly all reference to temperament and culture, and their effects on the writings of those we may be able to consider, and we shall have no time to consider the writings of our poetesses, nor of foreign or ancient authors.

The organs most necessary to a poet are ideality, language, imitation, sublimity, sympathy, constructiveness, form, individuality, eventuality, hope, time, and order.

Ideality is the faculty necessary to all poets. Shakspeare, Byron, Burns, and Wordsworth had very large ideality, and the spirit of poetic inspiration was seen in all they wrote. Crabbe made up for some want of this faculty by increasing its power by his large human nature and intellectual faculties and moral sentiments and his large order. His animal and selfish propensities being small, his mind was not drawn from the beautiful in nature by such libidinous and violent feelings as marked Byron's later writings.

Again, Scott was high-toned and transparent, and although his ideality was not salient, it had great depth and width, due to the superior height of his head. This consideration may help us to form a lower estimate of the size of this organ than we otherwise should do. Yet we must admit that it was rather to the amazing strength of the superior sentiments, to his splendid memory and command of language, to the realistic bent of his mind generally, to his romance and chivalry, born of his dominant spirituality, veneration, and eventuality, than to his ideality, that he owed the dramatic force of his compositions. Deeds of daring, virtue, self-denial, and religious enthusiasm are always felt to be grand and beautiful, even if wanting in the draperies and ornaments that a fertile fancy can endow them with. It is the organs of spirituality and

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veneration that give the peculiarities which they possess to Scott's writings. But in his case the smallest of his organs were available when required. For example, his destructiveness was not large when compared with the intellectual and moral organs, yet it could be used with great effect, as you all know. I may instance the combat between Fitz-James and Roderick Dhu. Comparison, tune, and friendship, love of approbation, and secretiveness were especially characteristic of Moore. Perhaps human nature and imitation were Shakspeare's most powerful organs. I say perhaps, because he was well balanced and highly developed. Sympathy and philoprogenitiveness were very strong in Burns. Language, order, and destructiveness characterise Byron's poetry; comparison and hope, Spenser's; friendship or adhesiveness, and eventuality, Pope's; and veneration and sublimity, Milton's. Crabbe's large individuality, and Cowper's large wit, are seen in their writings; eventuality and destructiveness in Southey's; eventuality and locality in Goldsmith's; large faith and sympathy in Montgomery's; and veneration in Tennyson's. On the other hand small form is seen in Byron's, and weak eventuality in Moore's writings, and moderate tune in Scott's. Wordsworth's individuality and amativeness did not nearly equal his large philoprogenitiveness, causality, comparison, order, and faith, and Crabbe's individuality greatly exceeded his ideality and hope. The writer, above all others, possessed of the poetical faculties was the immortal Shakspeare. His very large organs of ideality, veneration, spirituality, imitation; the fine quality of his large head; his well developed and finely balanced intellectual faculties; his high ambition and self-possession; his untiring industry; his exceedingly large organ of human nature; his sensitiveness to the voice of the social instincts; his large order, number, time, wit, and agreeableness; and last, but not least, his abounding sympathy and great command of language, have all combined to place him on the apex of literary fame.

> "His life was gentle; and the elements
> So mixed in him, that Nature might stand up,
> And say to all the world, 'This was a man.'"

Some years ago, I visited a shopkeeper in Sheffield—a chemist. The gentleman who owned it showed me some beautifully executed oil-paintings—his own work. I said to him, "I thought I had discovered a poet when I came into the shop, and I find the poet is an artist." The painter reached from a shelf a book of poems—his own compositions.

Moore was a musician, and this is seen in all he wrote. His organ of tune was very large indeed. We will spend a

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few minutes in considering his peculiarities, aud in comparing or contrasting his poems with those of Burns, Milton, Pope, etc. One of the salient peculiarities that we find in all good portraits of him is his very large comparison and moderate eventuality. Hence in all his poems we find similes, likenesses, analogies; and though not supported by eventuality, his poetry is full of imagery, resemblances, and word-pictures of the most gorgeous and varied kind. On the other hand Pope, who is strong in the organ of eventuality, describes actions far better than things. You will also notice that there is sexual instinct displayed by Moore owing to his large amativeness. Here is a specimen: (Notice the word resemble):—

"Her floating eyes! Oh they resemble
Blue water lilies when the breeze
Is making the waves around them tremble."

Notice the expression of Moore's large organs of friendship and comparison in the following:—

"When I remember all
The friends so linked together,
I've seen around me fall
Like leaves in wintry weather;
I feel like one who treads alone
Some banquet hall deserted;
Whose lights are fled, whose garlands dead,
And all but he departed."

Pope and Burns had much larger order and eventuality than Moore; they described the circumstances, they narrated in regular sequence, and drew their pictures with a single touch of the pen. Compare the following two extracts with Moore. Pope expressed actions even when describing qualities and conditions. Moore would describe forms and likenesses rather than movement. Pope says:—

"——Every eye was fixed on her alone.
On her white breast a sparkling cross she wore,
Which Jews might kiss, and infidels adore.
Her lively looks a sprightly mind disclose,
Quick as her eyes and unfixed as those:
Favours to none, to all she smiles extends,
Oft she rejects, but never once offends."

In this extract Pope displays much less amativeness than Moore, and more order and eventuality. This difference is also seen in the following extract from Pope:—

'Lo! the poor Indian, whose untutored mind
Sees God in clouds, and hears him in the wind.

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His soul proud science never taught to stray
Far as the solar walk, or milky way;
Yet simple nature to his hope has given,
Behind the cloud-topt hill an humbler heaven,
Some safer world in depth of woods embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold."

Pope had a well-balanced head. It could not be considered a large one. He had quality rather than quantity. He had larger order and self-esteem than tune.

Here is an extract from Burns, illustrating his large perceptive organs and contrasting with Moore's large comparision :—

"The winds were laid, the air was still;
The stars they shot along the sky;
The fox was howling on the hill,
And the distant echoing glens reply."

The following illustrates Moore's want of eventuality. It is full of beautiful similes. It shows conditions or state, not actions :—

"Hope like the glimmering taper's light
Adorns and cheers the way,
And still as darker grows the night
Emits a brighter ray."

Moore had large musical ability. This is seen in his melodies—in all his writings: *e.g.* "The last rose of summer," "The harp that once," etc.

Dr. Johnson had little musical feeling, moderate hope, but larger veneration. Contrast the following "On Death" from "Irene," with Coleridge's "Genevieve" :—

"Reflect that life and death, affecting sounds,
Are only varied modes of endless being,
Reflect that life, like every other blessing,
Derives its value from its use alone:
Not for itself, but for a nobler end.
The Eternal gave it, and that end is virtue.
When inconsistent with a greater good
Reason commands to cast away:
Thus life, with loss of wealth, is well preserved,
And virtue cheaply saved with loss of life."

Johnson you will admit had energy, solidity, weight, but not grace—not music. Coleridge had much musical capacity. Contrast the above with the following, and contrast "the phrenology" of the authors for an explanation of the difference:

"Maid of my love, sweet Genevieve,
In beauty's light you glide along.

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Your eye is like the star of eve,
And your sweet voice as seraph's song.
Yet not your heavenly beauty gives
This heart with passion soft to flow;
Within your soul a voice there lives!
It bids you hear the tale of woe;
When sinking low the sufferer wan
Beholds no hand outstretched to save,
Fair as the bosom of the swan
That rises graceful o'er the wave,
I have seen your breast with pity heave,
And therefore love I you, sweet Genevieve."

You see Moore's comparison well marked on the portrait before you. Here is another verse illustrating this organ. Observe the verbal expression of his large social brain also—friendship and conjugality especially:—

"The heart like a tendril accustomed to cling,
Let it grow where it will cannot flourish alone,
But will lean to the nearest and loveliest thing
It can twine with itself, and make closely its own."

Byron had large amativeness. Wasn't Moore's quite as large? I think it was larger in youth than in Byron, and anyone comparing Byron's "The Dream" with Moore's "Rings and Seals," "The Snake," "They say that love once had a book," "The Vase," etc., will agree with me on this point.

In fact, popular taste has confirmed my view; for Moore's earlier poems, like Byron's last efforts, are not in general circulation. Byron had larger self-esteem than Moore; Moore much larger secretiveness and sympathy than Byron: this difference had its effect on their conduct and composition. I will read one of Moore's earlier pieces exhibiting his large sexual love:—

"Twas but for a moment—and yet in that time
She crowded the impressions of many an hour;
Her eye had a glow, like the sun in her clime,
Which waked every feeling at once into flower!
Oh! could we but have stolen one rapturous day,
To renew such impressions again and again,
The things we should look, and imagine, and say,
Would be worth all the life we had wasted till then;
What we had not the leisure or language to speak
We should find some more exquisite mode of revealing.
And, between us, should feel just as much in a week,
As others would take a millenium in feeling!"

Some writers have discussed the merits of Moore and others to little purpose. Some credit Moore with "fancy" but not with "imagination," not knowing that "fancy" and "imagina-

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tion" are essentially the same, and the product of large ideality, imitation, spirituality, and the intellectual faculties.

No doubt Shakespeare, Chaucer, Dryden, Spencer, and Byron had larger ideality than Burns, Thompson, Cowper, Grahame, Moore, Elliot, and Scott, and much larger than Tennyson or Crabbe. Moore was, no doubt, larger than Milton in wit, agreeablenesss, and even in ideality; but Milton was far larger in sublimity and eventuality than Moore. He had also a finer organization, a higher culture, and far less animal propensities. I will read extracts from both on a similar subject—"The coming on of Evening." Moore writes:—

"Twas one of those ambrosial eves
A day of storms so often leaves
At its calm setting, when the West
Opens her golden bowers of rest,
And a moist radiance from the skies
Shoots trembling down as from the eyes
Of some meek penitent, whose last
Bright hours atone for dark ones past,
And whose sweet tears o'er wrongs forgiven
Shine as they fall with light from heaven."

Milton's description follows:—

"Now came still evening on, and twilight gray
Had in her sober livery all things clad,
Silence accompanied: for beast and bird,
Those to their grassy couch, these to their nests
Were slunk; all but the wakeful nightingale:
She all night long her amorous descant sung:
Silence was pleased. Now glowed the firmament
With living saphires. Hesperus that led
The starry host rode brightest, till the moon,
Rising in clouded majesty, at length,
Apparent queen, unveiled her peerless light,
And o'er the dark her silver mantle threw."

I need not ask you if Milton's description is not the more sublime and dramatic. It exhibits more eventuality. Moore's description is of a state, a picture, a condition; Milton's, a moving panorama, not only a picture, but a reality.

Byron's organ of form was only moderate. In his "Dying Gladiator," we observe his want of this important observing faculty, for nothing is said of the beautiful sculpture he was describing.

The sculptor's art was unnoticed. It was Byron's large ideality that showed itself in these lines from "Childe Harold:"—

"I see before me the Gladiator lie:
He leans upon his hand; his manly brow
Consents to death, but conquers agony,
And his drooped head sinks gradually low;

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And through his side the last drops, ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder shower. And now
The arena swims around him—he is gone,
Ere ceased the inhuman shout which hailed the
wretch who won."

Just as Byron's want of pudicity increased with years, as Moore's secretiveness prevented his poetry from a similar depreciation, and I may add just as Shelley's cruel schoolmates and unsympathetic teachers did him an irreparable injury, so Coleridge's opinions underwent a great change after going to live with Southey at Keswick. A Republican before, he became a "Loyalist;" a Unitarian, he became a Trinitarian. I mention these facts to show the importance of the study of change of mental capacity, and of character. We have not time to discuss this question, although it is of high importance.

I said that Byron had large destructiveness. A great number of instances of its activity in his mental manifestations could be given. His poem, "Darkness," is a good example. And in "Don Juan" are stanzas that have never been surpassed in force, imagery, and truthfulness to nature by any other poet, illustrating his large destructiveness. The earlier are superior to the later cantos; I will read the 52nd and 53rd stanzas from the second canto. He describes a shipwreck:—

52. "Then rose from sea to sea a wild farewell,—
Then shrieked the timid, and stood still the brave.
Then some leaped overboard with dreadful yell,
As eager to anticipate their grave;
And the sea yawned around her like a hell,
And down she sucked with her the whirling wave
Like one who grapples with his enemy,
And strives to strangle him before he die.

53. "And first one universal shriek there rushed
Louder than the loud ocean, like a crash
Of echoing thunder: and then all was hushed,
Save the wild wind and the remorseless dash
Of billows: but at intervals there gushed,
Accompanied by a convulsive splash,
A solitary shriek, the bubbling cry
Of some strong swimmer in his agony."

Byron had very large ideality, and sublimity, and wit. You will see these displayed in the following quotation, also illustrative of his powerful destructiveness. It is the 77th stanza. I may point out that Byron's sympathy was not large. Starvation staring the long boat's crew in the face they decide to draw lots to see who should become food for the others. Pedrillo was sacrificed:—

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"The surgeon, as there was no other fee,
Had the first choice of morsels for his pains;
But being thirstiest at the moment, he
Preferred a draft from the fast-flowing veins:
Part was divided, part thrown in the sea;
And such things as the entrails and the brains
Regaled two sharks, who followed o'er the billow.
The sailors ate the rest of poor Pedrillo."

The following illustrates his moderate benevolence, larger hope, but predominating destructiveness:—

"They never fail who die
In a great cause! The block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world, at last, to freedom!"

Byron with a smaller head than Samuel Rogers had a cerebellum twice as large. Listen to Rogers's unintentional description of himself:—

"Nature denied him much,
But gave him at his birth what most he values:
A passionate love for music, sculpture, painting,
For poetry,—the language of the gods,
For all things here, or grand or beautiful,
A setting sun, a lake among the mountains,
The light of an ingenuous countenance:
And what transcends them all, a noble action."

Rogers had a highly developed moral head with very large spirituality. You can see this in his portrait. Here are "The Four Eras"—birth, coming of age, marriage, and death. You will observe his well-developed time, sympathy, human nature, and high moral and religious brain:—

"The lark has sung his carol in the sky;
The bees have hummed their noontide harmony;
Still in the vale the village bells ring round,
Still in Llewellyn Hall the jests resound:
For now the caudle-cup is circling there;
Now, glad at heart, the gossips breathe their prayer,
And, crowding, stop the cradle to admire
The babe, the sleeping image of his sire.
"A few short years, and then these sounds shall hail
The day again, and gladness fill the vale;
So soon the child a youth, the youth a man,
Eager to run the race his fathers ran.
Then the huge ox shall yield the broad sirloin;
The ale, new-brewed, in floods of amber shine;
And, basking in the chimney's ample blaze,

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'Mid many a tale told of his boyish days,
The nurse shall cry, of all her ills beguiled,
('Twas on these knees he sate so soft, and smiled).
"And soon again shall music swell the breeze;
Soon, issuing forth, shall glitter through the trees
Vestures of nuptial white; and hymns be sung,
And violets scattered round; and old and young,
In every cottage porch, with garlands green,
Stand still to gaze, and, gazing, bless the scene;
While, her dark eyes declining, by his side
Moves in her virgin-veil the gentle bride.
"And once, alas! nor in a distant hour,
Another voice shall come from yonder tower;
When in dim chambers long black weeds are seen,
And weepings heard where only joy has been;
When by his children borne, and from his door
Slowly departing, to return no more,
He rests in holy earth with them that went before."

(To be continued.)

Poetry.

HESPER.

"Sister, did you hear that sweet voice
Singing in the street just now?
I was dreaming and it woke me,
Chasing trouble from my brow.

"Sister, did you note the singer?
For methought the voice I knew:
It brought back sweet memories fondly
Cherished when the world was new.

"But a dream? And you heard no one
Singing with a heavenly voice?
Ah, meseems 'tis all a dreaming!
At its end I'd fain rejoice.

"How long yet this deathful living?
Sister, when I die—Ah, there!
Surely now the singer passes
That with sweetness fills the air!"

"No one passes but a maiden
All alone and all in grief;
Silently and slow she walketh,
Bow'd with sorrow, beauty's thief.

"In her hair a wilted rosebud,
In her hand a lily fair;
All in white with golden sandals,
Steps she with a queenly air.'

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"Sister, is her hair all darkling
Like the raven's jetty wing?
And hath she an eye for darkness
Like the sea's night shimmering?"

"Dark her eyes and dark her tresses;
But, my brother, lay thee still,
Else, ere many days, most surely
Thou a thoughtless grave wilt fill."

"Sister, tell me—tell me truly—
Is her girdle star-enwrought?
And hath she a bright star gleaming,
Lustrous, at her dazzling throat?"

"These she hath, my brother, soothly,
And right fair is she I wean;
But lie still nor trouble, brother,
For a love that might have been."

"Sister, all my brain is throbbing,
And I fain would sleep; but say—
Made she not a sign in passing,
Turned nor spoke upon the way?"

"Not a sign she made, my brother,
But just walked right on and on;
Now she nears the mountain summit,
And the light is nearly gone."

"Watch her, sister, still a little:
Tell me if she makes no sign;
Then, my sister, I will rest me—
Rest and count those threads of thine."

"Ah, my threads have nearly finished
This proud story that I work:
There you see the revel passing,
There how Death, the foe, doth lurk!

"But—ah, now she nears the hill-top,
And—ah, yes!— a sign she makes;
Lo, her lily wand she raises,
And above her head it shakes!"

"Staff and shoes, O give me quickly!
All my weariness is past;
'Tis for me she beckons, sister;
I shall join my love at last!"

"Brother, wait till morn and light comes;
In the darkness you will err."
"Sister, now I hear the music:
That will guide me safe to her!"

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THE NEED OF PHYSICAL CULTURE FOR CHILDREN.

THE first law of existence for the young is exercise. The natural state of a child is one of almost constant motion. A healthy child is hardly ever still except when asleep. From the moment it awakes in the morning until, tired out, it goes to sleep at night, its limbs are never at rest; its pleasure is in doing that which causes exercise. This is nature's method of ensuring that the child, the man or woman that is to be, shall grow up in health and strength, and shall have the full use of all those powers of the body and mind that are necessary to fit the human being to his surroundings. Neither the observing faculties nor the physical powers would get that adaptation to their environment, which is essential to self-preservation, if it were not for this constant law of exercise. The infant shows by grasping at everything, and seizing hold of all it can, that it has everything yet to learn as regards its surroundings. It has no eye for distance; it extends its hand for the moon as readily as for the spoon its mother holds before it. It knows nothing of danger, and of course nothing of fear. But, by and by, as its observing powers become trained, it learns to be more circumspect; and while it becomes more eager for the spoon, it cannot be deluded into longing for the moon. The exercise of its budding powers has already begun to adapt it to its surroundings.

The same law holds good in regard to the physical powers of the child. At first its muscles are soft and nerveless. There is not enough strength to stand, hardly enough to hold the smallest thing. But by dint of constant grasping and kicking the muscles gradually harden and acquire consistency and strength. Then the child learns to get about, first to creep and then to walk; and then, what with climbing and lifting, running and striking, shouting and singing, there is not a muscle in his whole body but gets exercise.

Instead of being checked, this law of exercise should be recognised, and its action encouraged in order for the child's better development. The boy's or girl's incessant activity is nature's indication of the way we should proceed to secure the best results in regard to training and education. There is danger of our losing sight of this fact in our present zeal for intellectual training. For sixteen years we have been covering the country with schools and driving the children into them, thus endeavouring to make up for lost time in regard to the intellectual training of the young. But all this while little or nothing has been done in regard to their physical culture.

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Children of the tenderest age are gathered into the schools, taught their alphabet, the multiplication table, and the like; but while they have been thus improved in intelligence, the needs of their bodies have been overlooked, or overlooked to a very large extent. Some of the best-intentioned and most zealous educationists have frequently forgotten that it is unnatural for a child of tender years, especially between the ages of five and ten, to keep still, or comparatively still, for two or three hours together, as they are too often required to do in the infant schools, and that they suffer in consequence.

Of course it is necessary that they should be taught, and in some respects it is well that they should begin early; but it is certainly wrong, and contrary to the dictates of nature, to require a child, either girl or boy, to sit still for more than an hour at a time. It is not only wrong, but it defeats the ends sought in the instruction given to them. After being quiet for some time they become dull and inattentive: that is nature's way of demanding a change, either in the shape of a frolic or a scamper in the open air. This, of course, is not always convenient during school hours; but there need never be any difficulty as regards gymnastics. In the American schools it is usual in the middle of the fore and afternoon to throw open the windows, when the weather permits, and by the ringing of a bell to call the children from their places into the middle of the floor, and there put them through ten minutes' exercise with the wooden dumb-bells, rings, or wands, and then dismiss them to their places, thoroughly roused up, reinvigorated, and with attention freshly revived. These exercises are gone through very often to the sound of music, to the tap of the tambourine, or to the rythm of the children's own voices raised in some simple song. Anything more admirable for the development of the young could hardly be conceived; and it only wants something of this sort to be introduced into our infants' schools in particular to make them all that could be desired.

This system of gymnastics is so simple that it can be learned by a teacher without any tuition beyond what is contained in a simple manual of instruction. The exercises can be done either to music or without, and they are adapted to the very youngest children, as well as to those who are older.

In the London schools there has been an attempt to introduce, in place of this sane and simple system, a lot of complicated tricks (rather than exercises), such as swarming poles, turning sumersaults on a horizontal bar, and the like, as though both girls and boys were being trained for the tight-rope and trapeze business, instead of for steady-paced citizens

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going through the walk of life uprightly and sedately. They make a show when the prize day comes, and visitors are invited; and when large-salaried teachers of acrobatic feats have to be retained in order to train the children to perform these tricks, it is necessary to make a show in order to justify the large salaries of these special instructors. But for the practical purpose of physical development they are of no more benefit than the simpler method above referred to, and hardly so good or useful as applied to the requirements of the people's schools, where a simple apparatus, easy application, and cheapness are very essential qualities.

GIPSY CHILDREN.

IT must be the aim of law to treat all alike, and when it is ascertained that there is one section of the community that does not enjoy the advantages possessed by others, the legislature should lose no time in rectifying the disability. This should be especially the attitude of government when the inequality of the few is fraught with danger to the many. That this is the case as regards the nomadic people known as gipsies, no one probably will dispute who has given the subject a little careful examination and thought. No practical man will at this time of day need to be told that the gipsy of poetry and romance is a non-existent being, at least in this country. It may be added to the record that the gipsy as a race—the stalwart, dark-skinned Zigeuner of evident Eastern origin, a nomad by race and education—is gradually dying out in Great Britain; or, perhaps, one should say 'thinning out,' for the facts would go to prove that the real gipsies in England are becoming fewer more through emigration than racial decay. His place, however, is being taken by others not of his race, and not possessed of his aptitudes for outdoor life and outdoor pursuits, in short by degraded and shiftless types of the native race. The evidence on this point is overwhelming. All those who have made themselves familiar with gipsy-life of the present day affirm this unhesitatingly and give facts in support of their affirmation. No one is stronger on this point than George Smith of Coalville, whose long acquaintance with this class of people places him in the first rank of authorities. In a lecture which he delivered a short time since before the Association of Sanitary Inspectors he cited instances in point, some of which were very instructive. One man, whom he met, together with his wife and children, nine persons in all, in the deep snow of last

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winter, in the old Watling Street, near Rugby, he had known previously working at his trade in his own neighbourhood. Yet this man had given up an honest calling and taken to what Mr. Smith calls "hedge-bottom creeping," and when seen in Watling Street, all the sleeping place that these nine persons possessed was "under an old donkey cart."

One need not stop to emphasize the terrible state of demoralisation to which one man must have descended for him to quit the comparative comfort of a home, however poor and humble, for a wandering life such as this; nor is it necessary to point out that this demoralisation must go on in an ever-accelerating ratio, with terrible results to the children. Nor, bad as it is, is this the worst side of the subject, that is, regarded from a public point of view. Mr. Smith refers to the large amount of disease among these people, and to the large percentage they contribute to the tables of mortality. Perhaps his figures in this respect are not obtained in a very scientific manner; but his method is so veracious—often to the extent of telling against himself—that his statements cannot be ignored; and wherever he finds these wandering tent and van dwellers, whether in the lanes of the Midlands or in the purlieus of large towns, he speaks of the sickness and the physical degeneracy he meets with. A great deal of this sickness, it need hardly be said, is contagious. Sleeping in the open air in all weathers, or in closed-up vans or tents in a fœtid atmosphere ("in some vans six or seven children"), with bodies ill-nourished and degenerate constitutions, favours in the highest degree the spread of zymotic and the effects of "climatic" diseases. We have only further to bear in mind that these people are continually moving from place to place, and coming in contact with large numbers of people at fairs, feasts, on race-courses, and going from door to door, to be struck with the almost ideal conditions for the dissemination of disease. "During the last year or two," says Mr. Smith, "small-pox has been conveyed to several large towns by gipsies and van dwellers." We should have been glad to have had his authority for the statement; but who can doubt it?

When it is claimed that this state of things ought not to be allowed to continue a minute longer than necessary, no reasonable man, does we believe, dissent. The question as to the way in which it is to be put an end to is one of detail. Practical difficulties there may be, but the greatest difficulties may be overcome by the patient application of common-sense, guided by experience. Mr. Smith, who is applying his admirable and untiring energies to a solution of this question, has the satisfaction of having done a great work for the canal-

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boat people by directing the attention of the legislature to the evils under which they suffered; and that should be an encouragement to practical reformers to apply the same methods to the gipsies.

We have said nothing of the moral aspect of the question, which Mr. Smith puts in the fore-front of his appeals on behalf of these people. That aspect concerns us no whit less than the other; but sanitation is at the root of all human progress, and that is the first consideration, because it more immediately and nearly concerns the whole community. Education, however, should proceed *pari passu* with sanitation; and the enforcement of the legal obligations with respect to the education of their children would probably do more than anything else to destroy their wandering propensities. A. T. S.

THE PHRENOLOGICAL ASSOCIATION.

ON Tuesday evening, February 14th, the usual monthly meeting of the British Phrenological Association was held in the Memorial Hall, Farringdon Street, Mr. L. N. Fowler in the chair. There was a good attendance.

Mr. J. Webb read a paper on the "Phrenology of the Poets," which will be found in another part of the Magazine.

Mr. Speed, having had some intimacy with poetry in his earlier years, thought that perhaps his opinions on the subject might not be unacceptable. He was sorry that Mr. Webb had passed without notice some of the most beautiful and spiritual poets of the language, more especially Shelley, Keats, and Browning. He was also of opinion that a great deal too much attention had been paid to Scott. Scott was not a highly spiritual poet. He was the poet of the bygone age of warfare and chivalry—an age of cruelty, superstition, and brutality. Moreover, he was not so much a poet as a novelist. He (Mr. Speed) resented the popular sneer that poets were devoid of common sense. As a matter of fact, they were the most sensible of all men: the men who could peer into the great hidden secrets of life and Nature, and see farther than the appearances and outward semblances of things; they were men far in advance of their time.

Mr. Story differed from Mr. Webb on some points. He did not think, as he had said, that fancy and imagination were one and the same thing; they were almost as essentially different as night and morning; one was like a faint ray of light playing and laughing on the bosom of the waters, the

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other was a broad, powerful beam that penetrated to the depths of the ocean, and revealed its hidden things. Mr. Story also thought Mr. Webb had made a mistake in his estimate of Byron. He may have been all Mr. Webb said in regard to misguided passion; but among the poets living and dead of the present century none had made such a deep and lasting impression by virtue of his great and all-embracing sympathy as the man who, born an aristocrat, identified himself with the cause of the people, and especially with the struggling nationalities of his time, in the cause of one of which, however, he died.

Other speakers followed, among them being Mr. Morrell, Mr. Prior, and Mr. Donovan, who thought poets ought to be divided into two classes—the prophetic and the retrospective.

A vote of thanks to Mr. Webb, and a few words from him in reply to criticisms, brought the meeting to a close.

EXTRACTS FROM LETTERS FROM MRS. PIERCY AND MISS JESSIE FOWLER.

Melbourne, December 23rd, 1887.

It was with thankful hearts that we stepped on the shores of Victoria, after our wonderful voyage from England; I call it a wonderful voyage, because it was one, even in these days of speed and invention. We encountered no gales, (for we could not call the trade winds gales). We had no serious illness, or death, and carried a clean ship's bill into each port, hence great was one's disappointment on reaching Port Said to be told that we were in quaranteen and to hoist the yellow flag, simply because we had stopped at Naples to take on passengers. On our arrival at Port Said the ship was soon surrounded by at least two hundred men in their coal barges, and who immediately commenced to "coal us." Men they were called, but that statement might easily be queried. There was every line of complexion except whites, from copper colour to jet black, and every degree of filth and dirt surrounded them.

The Arab, Nubian, and Indian specimens presented some interesting studies for the phrenologist. Veneration must have been large, for what we took to be quarrelling turned out to be a repetition of their afternoon prayers; but their veneration must have been more the result of fear than anything else, for even during prayer-time the master of the barges, dressed in what had been a white tunic in the morning

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and a coloured turban, used his stick pretty freely to keep order. The skulls of the men must have been pretty thick, or the hair a great protection, else the brains surely would have been beaten out of the heads. In some cases the hair was plastered with a coating of lime to keep the heat out. At Aden, many of the boys who came in their canoes to dive for money had no hair at all.

When once in Melbourne we lost no time, for within six weeks of leaving home we had opened our office in Collins Street, and made arrangements for a course of lectures. We had a call from an old phrenologist who claimed to be the oldest one living—we doubted that and asked his age, "Oh" he said "you are related to the Fowlers, I will not discuss the point"! He had had a varied experience and had been appointed by the Government to take the casts of all criminals hung in Victoria. His collection, which is a very large one, is to be disposed of, so if the B. P. A. wishes to possess specimens of the criminals of this Colony we shall be happy to execute any commission.

Wherever we go the name of Fowler is well known. "What! is L. N. Fowler your father, why he examined my head so and so—we are glad to see you in the colonies, and hope you will meet with great success."

We have met and been introduced to members of parliament, professors of the state schools, ministers, and other men of note, even the custom house officers took an interest in us when they had our luggage under their bonds, and said they would like to hear a lady lecture. Just now Christmas preparations are taking the attention of the people, but when that is over we expect to be well patronized. L. L. P.

Having made the fastest trip on record to this most wonderful of all colonies, we feel very much in the spirit of the colonial way of work, for everything is done with despatch and enterprise. A man speculates in a little land without a penny in his pocket, the next day sells it for double what he paid for it, and thus the foundation of fortune is made. This is now done every day. There is hardly a man, who is worth his salt, who does not own some small portion of land which is increasing in value every day. Every one begins to develop the land bump on the day of arriving here. Before you have been in the colonies an hour you are supposed to have formed your impressions, and to be able to express your ideas fully on what you have seen and what you expect to see. So using our intuitive powers and at once falling in with this forecasting spirit, we gratified our inquisitive friends by expressing our

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truly sincere admiration of the pluck, energy, go-ahead mind that had accomplished so much in so comparatively few years.

We were, however, glad to take advantage of the week gained by our quick passage, for in less than six weeks from leaving the cold snow-covered country of England, we had travelled 12,000 miles, become settled in offices in Collins Street, and made lecturing arrangements. The foretaste of winter that we experienced before leaving home makes the contrast with the present heat most striking. To-morrow evening is the 24th of Dec., and we are having eighty degrees of heat in the retiring shade of our office, with 140 degrees in the sun.

Could it be possible, we said, as we shivered and put on our thick wraps when crossing the Bay of Biscay, that we shall soon be basking in the sultry heat of another meridian. But soon after entering the Mediterranean we began to feel the warm delightful breezes, which only a Mediterranean can give, with a sky of the deepest blue. I would advise anyone who wants to spend ten pounds on his health, including a sea voyage, to take passage on a steamer like the *Ormuz* and land at Naples, as many of the passengers did. The quaint old town is very interesting, and the people more so. The women do much of the hard work, and even the cows are yoked with horses to carry burdens through the streets. The sight of the bay at night was beautiful. The terraces of lights, as they rose in colosseum order one above the other around the half crescent of land reminded us of the olden days when colosseums were more common than now. The Neapolitan characteristics were shown in the unscrupulous bartering of fancy articles for which we were asked double what the salesmen expected to get. Their large language is their business stock in trade, and it certainly serves them well. On leaving Naples, after spending many pleasant hours there, we passed the lonely island of Capri, where Garibaldi spent part of his life. On passing through the Straits of Massina, on the evening of the following day, we were wondering how much of the legendary descriptions of Scylla and Charibdis would become true. As we passed those dangerous quarters, we listened for the songs of the Sirens, but as there were none to be heard we went to our cabins and dreamed of them instead.

After the warmth of the Italian coast, we were again obliged to wrap up during a squall on Sunday, the 23rd October, but on Monday morning, at twelve o'clock, we reached Port Said, where the sun does its very best to tan the skin of the Arab a deeper colour. As we were in quarantine, we could not land to see the town. So we entertained ourselves by watching

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the two hundred men or more, of all shades of blackness, in their work of coaling. The reflective brain was strikingly wanting (many of these heads shone like a newly varnished board), while the perceptive faculties stood out from under the turbans with picturesque clearness. Firmness is prominent, but there is little conscientiousness, approbativeness, or continuity. In the negroes, with their large flat noses, the heads slanted forward from firmness. Some of these grinning creatures below us seemed to have large acquisitiveness, but no cautiousness, secretiveness, or intuitive sense for keeping the money they begged.

In the heads of their commanders, we recognized at once superior causality, comparison, and intuition, also more self-esteem, which they allowed to be felt in their authoritative commands, and an occasional flourish of their club de combat.

J. A. F.

MISS FOWLER IN AUSTRALIA.

A course of lectures on the subject of "Phrenology" was commenced last night at the Athenæum, when Miss Jessie Allen Fowler, who has acquired some celebrity in England by her skill in phrenological subjects, spoke on "The Revelations of the Head." The lecture was of a general character, and very largely introductory to those which are to follow. Miss Fowler deals with her subjects in clear and pleasant language. At the close of the lecture Miss Fowler described the phrenological qualities of several gentlemen who volunteered as subjects.—*Melbourne Argus.*

At the Athenæum Hall, Collins Street, last evening, a lecture was delivered by Miss Jessie A. Fowler, to a fair attendance, on the "Revelations of the Head." The lady dealt with the subject in a most interesting manner, and at its conclusion was loudly applauded. —*Melbourne Daily Telegraph.*

"The Revelations of the Head" was the title of the first of a course of lectures to be delivered in Melbourne by Miss Allen Fowler. This lady, as the daughter of Professor Fowler, who has acquired great repute as an authority on phrenology in the English metropolis, comes amongst us with good credentials. The platform was lined with paintings and drawings of leading men and women of the present and past generations. There was also a goodly array of plaster busts and skulls wherewith the lecturer elucidated her points. Miss Fowler makes her meaning quite plain. Her enunciation is clear, and what she tells us reveals that she has thoroughly studied all phases of the matter in hand. Heads of nearly every description came under critical trial and analysis. The lecturess spoke of the phrenological

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aspects of living men and women of open eminence in the world. Philosophers, statesmen, doctors, poets, prose writers, politicians, pedlars, all these and many more came under the test, assayed on the strength of experience and the physiognomical outline, taken in consideration with the formation of the skull as pourtrayed in pictures. Miss Fowler also called up two living subjects from the audience, and demonstrated upon them. People with distinct and intuitive qualities give certain outer indications which to the professor of phrenology are unmistakeable. Miss Fowler explained all these in detail, and kept the attention of the audience to the finish of her lecture. —*Melbourne Herald.*

Thursday morning last passed away most agreeably at the studio of Miss Jessie Fowler, the lady phrenologist, in Collins Street. Like her father, she is an enthusiast of her profession, while her practical and theoretical knowledge of phrenology is almost as unlimited as that of the great professor. Miss Fowler has a world-wide reputation as a lecturer, and has already been heard to great advantage in Melbourne, which she intends making her Australian head-quarters. On the subjects of phrenology, physical culture, dress and fashion, and social customs she can interest and amuse both ladies and gentlemen. Her pleasant, simple way of putting things in the most desirable and explicit manner is a qualification which most lecturers lack. She has most fascinating manners, and is a brilliant conversationalist. A slight American accent tells that she comes from the country that has produced the greatest number of self-reliant, clever women.—*Melbourne Punch.*

Miss Fowler is admirably adapted to her work. She has a voice of remarkable sweetness and force, and a fascinating manner that at once wins those who come in contact with her. Although the lady has only been a short time in this city, she has been busy lecturing and holding consultations, and her lecture entitled "Debate in the Cranium," which was delivered in the Athenæum Hall the other evening made a marked impression. That Miss Fowler's knowledge of the science of phrenology is complete, has been testified to by a number of public men who have called upon her at her consultation rooms, 35, Collins Street, East, and submitted themselves to examination. Her reading of character is invariably accurate, and anyone who doubts the truth of the science which she has made her special study, has but to submit himself or herself to Miss Fowler for a few minutes to be satisfied that it can be thoroughly relied upon.—*Melbourne Table Talk.*

This is the most important lesson that a man can learn—that all creeds and opinions are nothing but the mere result of chance and temperament.—*John Inglesant.*

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A FACT FOR MR. DARWIN;

OR DOWNWARD PROGRESSION.

(From an American Paper.)

[A resident of a village near Manchester, England, in sending this narrative, says it confirms Robert Owen's theory respecting the influence of circumstances before and after birth upon character. Our informant vouches for the accuracy of the statements.]

MR. CRAIG, the well-known phrenologist, was on one occasion visiting near Manchester at the house of a friend, who, requiring an alteration in his house, wished to engage some workmen in the village to do the work. The gentleman invited the phrenologist to accompany him. They were directed to the house of a beerseller, who is by trade a carpenter. The beerseller's wife was the first to make her appearance at the door, to which the gentlemen had retired to escape the atmosphere peculiar to houses of that class. The beerseller shortly made his appearance, and one or two of his children.

Mr. Craig, as is his wont, laid his hands on the head of one of the boys, and made a remark as to his character, saying that he was fond of "swopping," liked to be paid for whatever he did for others, and that he was a "shaffler," a local term indicating the lad's want of steady attention to study or business. The description was said to be correct; and the parents wished the phrenologist to describe the peculiar characteristics and aptitudes of others of the family. Of one he said he would be troublesome, and unless judiciously trained, would be deceitful and tell lies. The next examined he said would be improvident, and require to be trained how to use his resources, or he would always be in difficulties. By this time a crowd had gathered round the phrenologist, by whom the salient features of others among the young folks were hit off with sketchy force and humour; and loud laughs echoed the convictions and amusement of the audience. Some young ladies stood still to listen, but declined the offer of the phrenologist to submit to a photograph of their specialities. Turning to leave, Mr. Craig was attracted by the head and carriage of one young girl, and after moving his hand over her head, inquired if she attended school? She answered in the affirmative. Then, said he, you are in the first class of the school. She replied it was so. He told her she would be apt in the study of history, of languages and grammar, and that she might study music, although she would not observe time well at first. He inquired what

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employment her father followed. She replied he was a joiner. Then, if he could afford to buy you a piano-forte, you would soon learn to play it, and be able to teach others as a governess, said he. Patting her on the cheek, he told her she had reason to be thankful that her parents had given her a good and healthy organization, and a fine combination in the mental construction of her brain; and that with due attention to the requirements essential to health, she might calculate on a healthy existence and a long lease of life.

This girl proved to be the daughter of the publican, and presented a very marked contrast to the other four children in appearance and carriage. *She was born before her parents became beersellers!* and the question arises whether the physical organization, the mental and moral constitution of children, are not deteriorated by the physical and moral atmosphere existing around the parents prior to the birth of their offspring; and also, whether this circumstance is not calculated to lower the scale of their moral and physical existence? How otherwise can we explain or account for the contrast in Mr. Craig's delineations? for he was an utter stranger to the family, had never seen the people before, nor did he know that the girl was the daughter of the publican, or that she was born before he kept a beershop. This fact, if supported by other cases of a similar character, will afford Mr. Darwin materials for a new chapter in his next edition, on *downward progression* by the agency of beer, and the selection of a demoralizing trade.

Hygienic and Home Department.

How to be Graceful.—A school girl misses a great deal of valuable education who hurries away to school, morning and afternoon, without having used her muscles in helping her mother. She misses something else which, in a few years, she will know how to value better than she does now—grace of movement and carriage. What makes a girl graceful? It is using all her bodily powers. A student who is nothing but a student soon begins to stoop, and the habit once begun, grows inveterate and incurable. Half our school girls cannot walk with ease and grace. We see this very plainly on commencement days, when the members of the graduating class are obliged to walk a few steps before the audience. Their dresses are often too costly and splendid; their hair is beautifully arranged; their pieces are creditably written; one thing only they lack: they cannot walk! A girl who would have a graceful carriage, a sound digestion,

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a clear complexion and fine teeth, must work for them every day, and no work is better for the purpose than the ordinary work of a house done with diligence and carefulness.—*Youth's Companion.*

THE POWER OF HABIT.—There is a fairy story of a princess who was shut up in a castle, out of which she must make her escape, or else be starved to death. After a long search, she found the key of the main door, and it was the same that unlocked the gate at the entrance of the grounds. Escape seemed easy enough now. The bright sun is shining on the forest in which the castle stands, and the princess joyfully hastens to the door, that she may pass it and be free. Just outside the door a spider's web is hanging from top to bottom. She sweeps it away in a moment, and is going on; when, behold, another spider's web is before her, between the trees of the narrow pathway! It is very easy to sweep that too, and she does it. But there is a third; and when that is removed, a fourth; and when that is removed, a fifth; and when that is removed, a sixth; and so again, and again, and again; and at last the poor princess sits down and weeps bitterly, and feels that, though there is only a spider's web between her and liberty, she shall never be free. Habits are like these spiders' webs. Each single act of habit—what is easier to be overcome? But it is the constant succession of them, the coming of them one after the other, which, except by God's especial assistance, will in the long run overcome us.

BEECHER'S SAYINGS.—*The Literary News* offered prizes for the best approved quotations from the writings of Henry Ward Beecher. Seventy-three lists were sent in, and the following six selections received the highest number of votes, viz.:—Of all battles there are none like the unrecorded battles of the soul. Flowers are the sweetest things that God ever made and forgot to put a soul into. If a man is fit to go higher, he will show it by being faithful where he is. Books outlive empires: they fly without wings, walk without feet; houses of supply are they that without money or price feed men suffering from soul hunger, loaves that increase as they are broken, and after feeding thousands are ready for thousands more. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause. God did not make men perfect. He made them pilgrims after perfection.

HINTS AS TO FRUIT EATING.—Do not eat your peach and apple skins; all the skins are insoluble. Do not subject your stomach to the irritation of grape and cherry stones, or to orange or lemon seeds. They are foreign bodies, not foods. Their impaction in parts of the intestines have led to fatal results. Discard your grape skins; do not eat orange peels. The fleshy part of any of our fruits, when at a proper stage of developement, can be eaten with great benefit, and, if eaten freely, no disturbance can result to a healthy stomach. Plums do not digest so well as grapes. The same is true of cherries.

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Peaches contain a large proportion of soluble constituents, and are usually readily accepted by weak stomachs. Roasted apples are slightly laxative, and are very acceptable. Pears are more digestible than apples, and are a delicate and agreeable fruit. Gooseberries are wholesome, but should be cooked if eaten in any quantity. Raspberries and blackberries are excellent, and should be eaten freely. Strawberries are probably the most heartily welcomed of our small fruits, and the least disturbing of any. Fruit has its best effect when eaten with brown whole-meal bread, not as dessert, but food. The man who values his health at all will make it a point to eat fruit daily, making his meal entirely of it. One cause why wholesome fruits are given a bad name is because they are eaten at the wrong time, or before they are properly ripe. The best plan is to make a meal of bread and ripe fruit. Dry brown bread is found to cleanse the tongue, and brings out the flavour of the fruit. "Nothing," says one doctor, "can do so much to make people independent of the profession as the daily use of fruit," having noticed that those families in which fruit was regularly consumed seldom needed his services. To those who have put the system to the test there is no need of aperients or pills of any kind—from a medicinal point of view, fruit being the most pleasant and effective laxative known. Fruit not only purges the system, cleansing it from impurities of every kind, but its effect upon the mind is the same.

TEA DRINKING.—Medical men are painfully aware of the fact that tea, if it does not inebriate, possesses other toxic properties scarcely more desirable than those attributed to alcohol. According to an American observer, an average of five cups of tea a day is sufficient to give rise to a condition of irritability or hyper-excitability of the nervous system, with its *cortége* of digestive derangements. This estimate is probably under, rather than over the mark, for it is a matter of daily observation that a less quantity is quite capable of producing toxic effects.—*Medical Press.*

CHEERFULNESS AND CULTURE PROMOTE PHYSICAL HEALTH.—Cheerfulness and culture have more to do with physical well-being than many wot of. Joy is a helper and that continually, for, as Thomas Carlyle expressed it, "wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright." Melancholy is the very nurse of disease. Cheerfulness is indeed the safeguard of health, and for those who are not in good condition, it would be sensible to take the advice of one of our old writers, who said, "Laugh and be well." Besides this, mental sustenance is helpful to health. We have it on the best authority that "wisdom maketh the face to shine," and a shining face, when naturally brought about, is surely a sign of health; anyway, universal agreement goes with the bard who characterised the typical boy of the ages as having

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a "shining morning face." If culture thus makes itself seen for good, we cannot doubt but it makes itself felt for good as well. As physical light is to the earth, so is intellectual illumination and loving cheerfulness to the body of man—they bless in myriad ways, their influence is immeasurable, and they prepare for those higher contemplations and consolations without which man is like the things which appear as if but to vanish away.

TAKE CARE OF YOUR EYES.—Keep a shade on your lamp or gas-burner. Avoid all sudden changes between light and darkness. Never read by twilight, moonlight, or on cloudy days. Never read or sew directly in front of the light of window or door. It is best to let the light fall from above obliquely over the left shoulder. Do not use the eyesight by light so scant that it requires an effort to discriminate. Never sleep so that on first awakening the eyes shall open on the light of a window. Never begin to read, write or sew for several minutes after coming from darkness to light. The moment you are instinctively prompted to rub your eyes, that moment stop using them. If the eyelids are glued together on waking up do not forcibly open them, but apply saliva with the finger; it is the speediest dilutant in the world: then wash your eyes and face in warm water.

Notes and News of the Month.

THE LATE MR. W. HAWKYARD.—A memoral service was held in Providence Chapel, U.M.F.C., on Sunday evening, when Mr. J. H. Tetley, of Leeds, 'improved' the death of the late Mr. Wm. Hawkyard, of Armley. The preacher stated that the subject of his address was converted at 14 years of age, and commenced to preach at 17. He gave himself when quite a young man to the study of both Greek and Hebrew, in order to better understand the Scriptures. He started work at eight years of age in the mill of Messrs. W. Eyres and Sons, Armley, and was taken into their warehouse in Leeds at 10, and gradually rose until he got to be the chief salesman. He then left them, and worked with Mr. B. Waite, of Stanningly, as salesman, afterwards commencing business for himself. He represented the then Bramley Ward in the Leeds Town Council three years about 12 years ago, and until lately took an active part in politics as a Liberal. He was a clever platform speaker, and delivered several lectures, chiefly on phrenology, and he had collected one of the largest libraries on phrenological subjects. He was a trustee of the U.M.F.C. at Armley, and also of Bethel U.M.F.C., Pudsey. He acted as superintendent for a number of years, and the instructions given by him from time to time have been referred to in letters from his scholars, who are scattered nearly all over the world. He had always the courage of his convictions. He was a

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local preacher about 45 years, a total abstainer, and had an inveterate hatred of smoking. He died at the age of 64, leaving a widow and a family of upgrown children.

PHRENOLOGICAL DELINEATION OF DR. CROSS.—Professor H. Procter, of the Liverpool Phrenological Institution, states that the head of Dr. Cross was of a most positive criminal type, as might be easily detected by phrenologists or by those that are read up in that study. Dr. Cross had a large base of brain, and this might be seen at a glance by the low position of the ear. By the use of the improved phreno-physiometer to determine with perfect certainty in which "region" the greatest quantity of brain is situated, this fact might have been ascertained easily. The basilar phreno-metrical angle is the datum from which phrenologists determine the geometrical configuration of the head. Without any special knowledge of phrenology people may for themselves imagine a line drawn across the opening of the ear (the basilar line), and a second over the eyebrows or frontal sinus (the perceptive line). The space between these two lines will give the proportionate size of the base of the brain. The head of Dr. Cross was of a similar proportion to the heads of all poisoners, and this part of his brain was the largest, being one inch and a half deeper than the average normally "moral" head. An average "moral" head is an inch and a half in depth of base, and in the case of Dr. Cross it was three inches. In this "region" of the brain the animal and immoral organs predominate. Dr. Cross had large perceptive and scientific ability, and he was capable of excelling in educational attainments. He had a good memory for places, and he was fond of travelling. He had good mathematical ability, and he was a most active man, always quick and ready, daring to do and say that which others would be afraid to do. He was verbally combative and full of satire, and he would be eccentric and one-sided, while firm, combative and destructive. His way and his word would be law. Sympathy, conscience, and justice would never enter into his mind except from a one-sided, selfish point of view. He would make very few friends (if any), and he would not keep them long, owing to his tyrannical disposition. Having small causation and caution, he could not see the effect of his words and actions, and therefore he would be reckless, and he would express likes and dislikes too soon, thus making enemies and mistakes regardless of consequences.

HEALTH, HAPPINESS, AND SUCCESS.—A lecture was delivered in the Church Mission Room, Water Lane, says the *Faversham Gazette*, on the evening of Monday, January 16th, by Mr. C. W. Ablett, certified member of the British Phrenological Association, who was introduced by the Vicar. The subject of the lecture was as above, and the lecturer laid special stress on the need of cleanliness, light, and ventilation. The public delineation of character from an examination of heads was highly entertaining. At the close, a vote of

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thanks to the lecturer was proposed by the Rev. T. J. Sewell, and being seconded by the Vicar, was carried with acclamation. The proceeds of the lecture were given to the Mission Room Funds.—On Tuesday evening, Mr. Ablett again lectured in the Institute Lecture Hall, his subject on this occasion being "The way and the use of reading character." The Rev. T. J. Sewell presided, and in the course of his introductory remarks said that the lecturer was one of the very few phrenologists who had gained the certificate of the British Phrenological Association, London. Mr. Ablett clearly showed that true character is seen in the formation and quality of the brain, and that, therefore, man need not be ignorant as to himself or his fellow creatures. The uses of phrenology were many. Through following its teachings the character could be greatly improved, evil tendencies overcome, and talents brought to light. Parents might know the best calling to choose for their children, to enable them to win happiness and success. In a word, phrenology in its true aspect was a treasure of blessing to those who consulted it. The Chairman proposed a vote of thanks for the very able and interesting lecture, which was heartily seconded by the Mayor of Faversham, who said he hoped Mr. Ablett would see his way to give another lecture, on this interesting science. A vote of thanks was also accorded to the Chairman, and the proceedings terminated with public reading of heads from the audience, acknowledged to be very accurate.

"Faces, and How to Read Them."—On Thursday evening, January 19th, a lecture with this title was delivered by Mr. F. C. Barratt in the Gymnasium at Gordon House, Y.M.C.A., Margate. Mr. Barratt, who is well known as an ardent phrenologist, succeeded, says the *Margate Gazette*, in thoroughly interesting his large audience in the subject of physiognomy. He first explained the difference between phrenology and physiognomy to be that one dealt with the inherent qualities and tendencies of the nature of a person, and the other with a man's character and conduct; and then went on to describe the differences of physique among persons, and the various details of the face. A large quantity of interesting information was given as to the reading of character from the different forms of face generally, and each feature in particular. At the conclusion of the lecture, a wish was expressed that Mr. Barratt should continue his subject on some future occasion, and the lecturer consented to do so.

The following contributions towards the Fund for a Bust of Mr. Fowler have been promised:—Mr. Proctor, £2 10s.; Mrs. Proctor, £2 10s.; Mr. Benson, £5; Miss Barker, £1 1s.; Mr. Billyeald, £1 1s.; Mr. Craig, 2s. 6d.; Mr. Marshall, 5s.; Mr. F. Hubert, 10s. 6d.

Ladies and gentlemen wishing to contribute, may communicate with Mr. H. Proctor, Mount Pleasant, Liverpool.

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The newly-established Hastings branch of the B. P. A., has held its usual meetings at the Phrenological Institute, Queen's Road, and the lively interest which its members take, gives its promoters great encouragement. On one evening, a conversazione was held, which was opened by the President (Madam Patenall) reading a paper on "The duties of those who commence to study Phrenology." A general conversation followed upon various subjects :—The position of certain faculties; the balance between the upper, or mental, and the lower, or animal brain powers in the heads of criminals, and the phrenologist's ideal head; the action of alcohol upon the brain, and Professor Proctor's phrenometre. At the last meeting, a paper was read by the Vice-president (Mr. Gasson) on "Memory," which was also followed by a good discussion. There are, at present, 21 members belonging to the branch.

THE *Society Herald* says of "The Face as Indicative of Character"—"Upon the question of phrenology no author is more competent to write, and to write well, than Mr. Alfred T. Story, the editor of the work now under notice. In his admirably printed volume now before us are given illustrations and descriptions of over 120 different kinds of faces, combined with well-written chapters upon temperaments, facial poles, general principles, the nose, the mouth and lips, the eyes and eyebrows, the chin and the cheek, and the forehead. Some of the cuts are extremely clever, and always appropriate to the amusing text."

THOSE who were present at the last meeting of the British Phrenological Association, and heard the discussion which followed on Mr. Webb's paper on the poets, will be interested to know that in an article on Imagination, in the *St. James' Gazette*, of February the 18th, the following sentence occurs: "Those who have no imagination regard it as all one with 'fancy,' which is only a playful mockery of imagination, bringing together things in which there is nothing but an accidental similarity in externals."

Answers to Correspondents.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—ED. P.M.]

KARL.—The predominating power of his organisation is brain; he has a high development of the nervous temperament; but has none

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too much bodily strength. He may hold his own with others for a few years; but if he attempts to do two days' work in one he will fail. He should begin at once, if he has not already, to live a uniform, circumspect life, and should avoid all extremes as much as possible. He is liable to over study or to use his brain too much and too long at a time. He is particularly given to thinking, inventing, and writing; he has an abundance of ideas,—in fact more than he knows what to do with. He is quite original, decidedly sentimental, and strongly inclined to the poetical and artistic. Circumstances being favourable, he should give his attention to writing as an author or editor, or to designing and copying as an artist, or to teaching and to promulgating ideas. He will usually be circumspect, cautious and mindful of results; he is in danger of becoming too much intoxicated with his subject, and not show the presence of mind and firmness of purpose necessary to properly restrain his zeal. It will be difficult for him to settle down to one thing and apply himself to it, for he will want to do a great many different kinds of work, and dabble in various things in order to gratify his-fully developed mind. He ought to be a scholar, an artist or a writer.

HASTINGS.—I can only judge of character as manifested through the face, as the head is entirely covered with the hair, consequently I may not be very appropriate in my remarks. The indications are favourable to a strong will, a determined purpose, and an ardent desire. She will work and talk with a definite object in view, is liable to be too direct and pointed, and if angry will be liable to cause anger in return. She is exceedingly sensitive to all attentions or neglects. She will find it necessary to take special care of her health, for in process of time she will find she has not constitutional power enough to endure all the strain that she will put upon it. She cannot work or play in a quiet way. If she can take care of herself so as not to injure her constitution up to the time she is 35 years of age she will become strong, healthy, and long-lived.

ST. LEONARDS.—Has a mind not easily gratified, was born under peculiar circumstances, as connected with the tone of mind of his parents; he received a large amount of spirit, and his nature is adapted to doing something for the benefit of mankind; he has more of the missionary in him than most persons. He takes higher, broader, and larger views of life than is common. Will not appear to a good advantage under ordinary circumstances doing the common work of life; but when in his real element he will show gifts quite above the average. He will be a good debater. Has the indications of reverence and respect; but none too much restraining power. He will work when he ought to rest. He will take burdens upon himself that he should throw on to others. If he follows out his own inclinations he will study, be a missionary, a preacher, or engaged in some public enterprise.

TELEGRAPHIST (Cape Town) has a highly organized temperament, indicating great activity and endurance. He is exceedingly ardent

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and earnest, very prompt and off-hand, is remarkably intuitive and correct in his discernment of character or perception of truth. He quickly informs himself with reference to the condition of things around him; he is very much interested in life as it passes before him. He has a scientific and literary turn of mind, could succeed in either department; his talents are available. He has scarcely enough restraining power; he wants to get along too fast, and he will overdo and injure his health if not very careful. He is very kind and tender-hearted, is generally respectful and knows his place, has ability to write rather than to speak; but as a speaker will be noted for giving information. He is generally in earnest, yet says things so aptly and truthfully as to arrest attention, as much so as if he tried to make fun. He has a domestic disposition, is naturally fond of children and draws them around him. He has a favourable faculty for analyzing, describing and seeing the relation of one thing to another; will be remarkable for his ability to take the advantage of circumstances. The main things to be taken into account are to avoid extremes, to live a uniform life, to be thoroughly temperate and not to try to do too much.

H. E. W. has a peculiar form of head, being exceedingly high. He is liable to be too theoretical, far-fetched in his thoughts, and carried away with his own views on subjects. He is scarcely practical enough, he loses sight of much that is going on in every day life by the wanderings of his mind. If he follow his strongest inclinations he will devote himself to doing good, encouraging reforms and living a religious life, for his moral brain appears to be the largest of any part. He may be too confiding, scarcely cautious and watchful enough, so that others are liable to take the advantage of him, for he thinks everyone is as honest as himself.

E. M. has a uniform character, is steady, firm, and tenacious, is very conscientious and careful to do as she agrees, is exceedingly cautious, very anxious, and sometimes worries about results. She cannot easily get over a disappointment. Things weigh heavily on her mind. She has scarcely enough destructiveness to give real force and pluck. Her success depends upon her perseverance. She has a few friends, and prefers to be with a limited number rather than to go into general society. When in society that pleases her, she is capable of being entertaining and mirthful, and has a very lively perception of wit, which she could show as a writer as well as in conversation. She has artistic and musical ability, and is versatile in her talents. She is not a copious talker; has not a good verbal memory, but could succeed as a writer. She is liable to live too much within herself, and only communicates with kindred spirits, not with persons generally.

A. C. has a high development of the vital and mental temperaments. She is ardent, warm, earnest, and exceedingly susceptible to enjoyment and suffering. She possesses much intellectual curiosity, is quite alive to what is going on around her. She gathers knowledge easily, is capable of retaining information, and will never

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forget an early education; but will be able to apply it in after life. She enjoys every minute of her existence, and almost begrudges the time she is obliged to spend in sleep. She has all the indications of being decidedly affectionate, loving, will make a devoted friend and faithful companion. She easily entertains company, delights to teach, and to tell others what they do not know. She will probably become a preacher one of these days, for the bent of her mind takes her into public life. She is very much interested in all forms of progress and human advancement; her standard of action is high, and she is ill at ease with herself because she does not get along more rapidly. Her animal nature is not of the type that gives cruelty, revengefulness, or a high order of selfishness. She is domestic, devotional, conscientious, enthusiastic and particularly intuitive in discerning character and truth; would be exceedingly interested in the study of physiology, phrenology, chemistry and medicine.

W. C. has a well-balanced organization, will not be subject to many extremes, will find it comparatively easy to live a uniform life, and to practice what he preaches. He has not the organization for special brilliancy and wit, yet he has the qualities to make an orator; but his oratory comes with the occasion to call it out. He is able to show great energy and force of mind if really necessary, and he must have come from a stock able to go through severe trials without giving up. He will eventually develop more than extra powers of mind, because his whole mind will work together, and he will always have his wits about him. He will know beforehand what he is going to say and do. If he allow himself to be properly trained he will prove to be a man of superior gifts, making fewer mistakes, and doing better under the same circumstances than the majority. He had better start in public life, and will not be content until in the ministry. He could make a good missionary or doctor. He will not live and labour for himself with half the pleasure he will for others, for he must have become converted to some elevating truths when quite young. He will live for higher purposes than simply to gratify self. He should keep entirely free from narcotics, and endeavour to live as simple and true a life as possible, and be content to gather strength and knowledge as he goes along. He has a favourable intellect of a practical nature; but is not wanting in capacity to think and have ideas of his own. He is so fairly developed that he does not necessarily show many defects or lack of ability to go ahead and discharge all duties that may devolve on him.

In Mr. Alfred T. Story's "Face as Indicative of Character." . . . . Every line, every wrinkle, whether inherent or the result of reiterated phases of facial expression, tells its tale with the assistance of the author, who shows what close observation can do to assist us in forming approximate estimates of our neighbours' capabilities and aspirations.—*Medical Press and Circular.*

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THE

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A Journal of Education and Self-Culture.

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THE

Phrenological Magazine.

APRIL, 1888.

HERBERT W. HART.



(The "character" of Mr. Hart commences on next page).

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MR. HART, phrenologically considered, has a head of marked indications; his brain, which is of full size for a man of his proportions, is strongly marked in several particulars. His bodily powers, too, are somewhat remarkable; the mental and motive temperament predominate: consequently he possesses great activity of body and mind, and is rendered exceedingly susceptible, impressionable, and intense in all his mental operations; in fact, his large brain and predominant mental temperament have such an influence over him that he generates thought and feeling faster than can be uttered by the tongue, which is an impediment in his way when he wishes to explain anything hurriedly. His heart and lung power are above the average, giving warmth to the blood, and excitability to the mind.

The following are his most prominent phrenological characteristics. His causality, comparison, constructiveness, and ideality are so active that he is continually thinking of something new, working out some reform, or making some improvement or other.

He has more than an ordinary share of intuitive perception, which enables him to quickly arrive at a conclusion upon any matter in hand; he comes to a crisis without delay, and is prepared to answer a question before it is fully asked; he is equally expert in discerning character and motives, and is consequently quick to perceive the motives that govern the actions of others. He is fully sympathetic for all necessary distress, and with plenty of means, he would do his share towards relieving it. Conscientiousness with his benevolence aids greatly in giving him a high moral tone, disposing him to decide in favour of humanity, virtue, and truth. He is not so religious and spiritual as he is moral and honest, and cares little for rites and ceremonies which may, or may not, manifest the true spirit of the worshipper. He has great sense of character, and although modest, is quick to resent any interference with his rights. He may be thought dogmatical, because being deeply impressed with the wisdom and justice of his own views, he is anxious to impress others with them. Firmness is strongly developed, which is manifested in maintaining his own views; and whatever he takes in hand he is determined to carry through. The organs of language, causality, conscientiousness, and combativeness, incline him to discuss, argue, and debate, on all subjects, hence he finds plenty of reasons to differ from others in opinion.

He must have had a singular parentage, or he could not have inherited the present peculiar organization which he possesses. He is constitutionally different from ordinary men,

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sees things through different kinds of mental eyes, and appears to be governed almost entirely by abstract ideas. Causality being so large, he is disposed to go far back to fundamental principles; hence he is a man of independent thought, with perfect confidence in his own opinions. A biographical sketch of his life and experience would be very interesting; he has been before the world for over thirty years as an inventor, during which time he has taken out some seventy or eighty patents, some of which are in daily and universal use. He has great activity of mind, and probably goes through more mental and bodily exercise in the course of the day than ninety-nine out of a hundred.

If he had ample means to carry out his ideas, he would make a great beneficial revolution in society in a very short time; for very few things would remain stationary and unproductive.

Among the many things for which Mr. Hart is known is his talent for invention, and it is so strong a trait in his character that it has become a habit of his to have a new and a better way to do every thing; hence his hands and head are always over full with work.

There is scarcely a reform of a social, educational, or dietetic nature but he is interested in it; and he is overflowing with suggestions with reference to them. So prolific a brain is seldom seen. His last and most important movement is connected with the formation of a bread company.

Mr. Hart was the first to direct public attention to the healthfulness of whole-meal bread; he having greatly benefitted from it while in Turkey during the Crimean war; it beng enjoined by the Koran to Mahommedans to eat no other kind. If it were for this service to the world alone, Mr. Hart would merit the undying gratitude of the race.

PHRENOLOGY APPLIED.

PHRENOLOGY is true and the climax of all creative science. As soon as there was a brain and a nervous system there was a mind; and in proportion as the brain and nervous system were perfected in organization and in quality was there perfect mental consciousness; and as sure as eyes and sight, and ears and hearing, go together, so do brain and mind, thought and feeling, go together.

Man is a type by himself, and the shape of his head is peculiar to man, and is the most perfect in shape of all heads; and as an animal approaches man in mental capacity, so does

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his head partake of the shape of that of man; and as man approaches the highest type of manhood in structure and mental and moral qualities, the most important qualities are the most apparent and elevated.

The less the man is intellectual and moral, and the more of an animal he is in feeling and action, the lower and broader his head is at the base.

Quality adds power and susceptibility to the elements that exist; but does not add to the number of faculties.

The probability is that there has been no creation of faculties from the first, although some manifest more gifts than others, yet all minds are unfolding more and more, only some are ahead of, and superior to, others in quality, stock, and favourable surroundings. All grades of men and all tribes and nations have their laws and standards of honour, although they differ much.

All have their grades of skill in war, and mechanics, or art; and some of the lowest excel the highest in culture in some things, yet, as a whole, are very low down in the scale of perfection.

Some savages and barbarians have a manly appearance, possess a splendid frame of bone and muscle, and can endure untold labour and hardship; but lack nervous susceptibility and a higher order of mental manifestation. What they want is culture to bring out hidden powers. The highest in development only know in part their varied powers and strength.

The human race is improving; and all the time working up to a higher position, and its ambition is taking a higher grade.

It is contrary to the order of nature for man to go down and become more and more of an animal; for he started at the bottom. So long as there is a sun, man will look up; in proportion as man has a consciousness of a supreme being and perfection of character will he struggle to be equal to that superiority, and obtain that perfection of character.

He will try experiments, and make inventions to find out how to reach perfection. He will first pay attention to the laws of his body, and perfect it; but he soon finds that he has mental powers which claim superior attention, which has led to the study of mind and the discovery of phrenology. With this science in hand he has the means of informing himself what to do, and how to do it.

It may be asked, how does phrenology aid in the study and perfection of character? First, phrenology introduces us to ourselves, and helps us to know the parts and powers of the mind; it explains to us our animal nature, in the base

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of the brain, which makes us acquainted with the physical world and all our passions and selfish desires, each one in its order and grade, and in its adaptation to our necessities and conditions, and how to use them legitimately.

Phrenology explains to us our social nature, the functions of which it is composed, and along with physiology and heredity, teaches us many most vital and important lessons concerning our own welfare, and that of posterity. They aid in selecting suitable companions for our own mutual happiness, and the best possible condition for those who come after us.

Phrenology informs us that love needs to be educated and guided properly in order to do its perfect work; that there must be a combined action of all the social qualities, and in harmony with all the other faculties of the mind. Love and reason must go together; they cannot secure happiness and be antagonistic to each other.

Man is a proud, aspiring, ambitious being, and may have too much, and may not have enough. Phrenology will be of great service in helping him to discern which; and how to cultivate, restrain, and direct, as may be required; and it helps both men and women to properly estimate themselves when compared with others. Before phrenology taught people better, the king and the priest were supposed to be better, because they happened to be king and priest. But, where it is understood, we do not necessarily compare ourselves unfavourably to either of them; especially when we know how they gain their position.

Many a man is in a place he cannot fill with credit, because his ambition sought the place instead of his judgment; as love not guided by judgment would marry one entirely unsuitable.

Phrenology can aid the judgment and guide the ambition so as to put a man in the position where he can do the best for himself and the rest of mankind. It helps us to correctly estimate ourselves and those with whom we come in contact. It has a powerful levelling influence; but too democratic to suit the proud and fashionable. It does not value persons according to their wealth, hereditary titles and rank, or their display in attractive or fashionable dress.

Phrenology takes stock of a man as he stands, without reference to dress or any of his surroundings. It measures and weighs him, and looks at his proportions, quality and quantity. Blindfold the phrenologist and give him a healthy subject to examine and he will estimate him correctly. No other mode of judging will be so accurate.

Physiology can say of a healthy man that he has a healthy

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nervous system and a vigorous brain; but it cannot tell how perfect the brain or mind is, while phrenology analyses the mind and describes its parts and their comparative power and strength. It tells a man what he is good for and what not, what he can do and cannot, what his grade is and where he belongs in the scale of humanity. Phrenology can never be popular with some people any more than simple Christianity can be, for some minds are so constituted that they cannot bear the truth as applied to their own developments. Christianity exposes sins and wrong doings, phrenology points out defects and imperfections. Phrenology is a leveller, not that it brings superior minds down, but it encourages inferior minds to a higher state of development, and shows the possibilities that belong to human development. Phrenology encourages all and discourages none. To be sure it does not tell a fool that he can become a wise man, but he can be wiser than he is. It tells us what we have to do in order to reflect the image of our Creator. Some poor ignorant people do not know that any provision has been made for their salvation, but when they understand phrenology they will known that if it is possible for one man to be saved it is equally possible for all to be saved on the same conditions.

This science makes a man put a price on himself; he does not see so much difference in the native gifts between himself and his educated brother, as he does in their opportunities for improvement. There is no science that has been discovered that gives so much encouragement to man, and stimulates him to greater effort for development as phrenology; and the science will be more and still more valued as man sees himself more clearly through phrenological eyes than any other. Phrenology helps us to see our neighbour more correctly than we otherwise would or could. No two neighbours are alike, and phrenology tells us why; thus we are enabled to make allowances if we are so disposed. There are no two persons alike in any calling or sphere in life, and man's organization explains why.

A knowledge of phrenology aids the teacher in making proper allowances for his pupils, encouraging or restraining as the case may require, and expecting no more from the pupil than his talents will enable him to perform. He will see why it is that one pupil will get his lesson as quick again as another, and yet both study equally hard.

The phrenological preacher can estimate his congregation correctly, and preach accordingly. Phrenology has opened human eyes to see more correctly, has given more scope to the mind, and leads us to place a higher price on man. It

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helps us to form such a character as we desire, and it throws great light on the power of habit, and it teaches us that a certain life will bring about certain and distinct results. It helps to understand more distinctly the relation of cause and effect, and that our faculties cannot be trifled with without unpleasant results. Phrenology classifies the mind and shows the importance of each classification, and their grade and importance.

The thought and genius of the divine mind are most clearly made manifest in the arrangement and adaptation of the human organization. Man is so constructed that he is able to sympathize with all the rest of creation, for the principles connected with his structure are in universal use as though all creation was linked together. But as man has additional powers, and is placed at the head of creation on this planet, he sustains no mean relation to the Creator of all things; besides it is evident that he has talents and powers that are unfolded and brought into action as circumstances demand. Yet the perfecting of the mind is connected with the combined action of one faculty with another, so that there shall be a more complete consciousness, correct judgment, and more perfect work.

The study of phrenology is healthy, stimulating, encouraging, ennobling, elevating, expanding, and in every way it has a helpful influence. It makes one up all over. It helps man to see himself as he really is. It enables him to put a true value on himself and his companion, his neighbour and mankind in general. His knowledge of his deficiences does not remedy them or make up for them, but it helps him to avoid exposures where he is defective and take the advantage of his excellencies. It takes away his sectarianism, and helps him to take broad and lofty views of life. To look forward to where we are going, and where it is possible to go rather than to look to where we came from. It teaches us many important and positive lessons about ourselves, about the relations of our bodies and minds, the animal and selfish feelings as adapted to man's physical condition in this life. It helps us to put proper value upon the different faculties from the base of the brain to the climax organ of veneration.

The study of phrenology makes known to us a religion established by our Creator, and makes it a part of our organization, so that if we live up to our organization we could not go wrong in religious matters. All the parts of a perfect watch are so made that when it is properly put together and cared for, it will keep perfect time; so man will find out that when all his parts, which are already put together, are pro-

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perly and harmoniously exercised, he will in his life indicate, the intentions of his designer; and, as stimulants to action hope and faith open the way. The human mind has invented and tried to take out more patents to go to paradise than for any other one thing, and each inventor is so sure he is right, that wars innumerable have been waged, and blood immeasurable has been shed to defend them. Yet it is a fact, that in proportion as every mind is developed, expanded, and refined, and less governed by prejudice and selfishness, is there harmony and oneness of opinion.

It appears to be the hardest work some men can do to get hold of the truth and follow its teachings.

By the time all truth is understood as applied to man, all of these isms, and creeds, and thousands of ways that are now resorted to to worship and please the Almighty, will be dead and buried.

The tendency of mental science favours phrenological truth more and more as they are both understood. Theological views are being modified daily by the teachings of phrenology. There are a thousand and one more or less conflicting religious opinions on this earth, and yet there should be none and no difference, except what education and culture give, which is graded on the same line. Man's religion is pointed out to him by his organization as distinctly as any other part of his nature, and it is easily understood; it points one way, to paradise. Do good, benevolence; deal justly, conscientiousness; and walk humbly before God, veneration. A prophet was led to say: "Fifty years ago, the promulgation of phrenological truth led many preachers in the pulpit to warn their congregations against the science, because it led to irreligion, infidelity, materialism, fatalism, and that its teachings destroyed the doctrine of accountability, responsibility, and led to neglect of the teaching of the Bible."

Admitting that the general principles of phrenology are true, why are they so? The science is not man-made. If true, it is a *fundamental* principle connected with creation. Brain and mind were put together at the beginning of it all, and nerve and mind power have been inseparably connected ever since; and the mind was composed of separate and distinct faculties, adapted to the labours, conditions and wants of man from the beginning, if at all. The location of all the functions and organs of the body and the mind were given at *first*, if at all, and became fundamental and established truths, and all the quibbles and unbeliefs of men will not alter them. Admitting that the brain is a very complicated organ, and used for a great variety of purposes, why should

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it not be the medium of *mental* manifestation as any other organ, and why should not each faculty of the mind have a definite nerve as an organ, as that different muscles should have separate nerves?

Phrenology establishes the fact that man has the organization to be moral and religious. Is there any other religion older or better than that established by his Creator, and has he established any other? What has phrenology to say about man's creation, life and salvation? Phrenology says that man physically must have followed the order of nature, and started from the bottom with all the elements which, when fully developed to make a *man*—a perfect human being, superior to any other physical creation, a cap-sheaf of all of God's works of creation on this earth—that in his body is centered all the life principles of this earth, making him in sympathy with all animated creation; that his spirit, his life principle, is of Divine origin, an offshoot of the Divine mind so far as as it goes, and that the elements of the mind are so numerous and strong as to make man accountable and responsible; that he is an animal, to all intents and purposes, and the most perfect animal in existence, and not only superior, but lord over all of them; that he has a fully developed social nature, and is qualified to perpetuate his race; that he has the ambition, pride and determination of the animal; that he has the ingenuity, the music, the perceptive faculties, memory, and desire to travel that animals have, only in a more favourable state of development, and all at the service of still higher powers; and that in addition to all these qualities, he has reason, imagination, sense of justice, consciousness of a superior power, faith in spiritual existence and influence and immortality, and intuitive perception of truth, of future events, and of the characters and motives of others, joined to a feeling of sympathy and kindness towards others.

Thus man is very complicated. He stands mid-way between earth and heaven, the animal and the angel, mortal and immortal. What does his phrenology teach? It teaches the normal action of every faculty. That man was designed by the divine mind, and must be what he wanted him to be, and if he lives in harmony with the natural action of his faculties he has done all he is able of himself to do. It teaches nothing immoral or contrary to the order of nature; but a legitimate use of all our powers. It teaches virtue, temperance, industry, economy, honesty, self-government and family affection, steadiness of purpose, love, charity, kindness, sympathy, disinterested feeling for others, obedience

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to just laws, faith in future life, and immortal existence, and high intellectual and moral culture. It is opposed to intemperance, licentiousness, stealing, lying, murder, or any excessive dissipation.

Phrenology does not sanction the perversion of any of the powers of the mind, but it encourages the highest degree of intellectual and moral culture, so that they may be supreme and have a guiding and controling influence. It teaches harmony and balance of power, and encourages every measure that tends to improve the human race.

The human race has been steadily going forward from the first, and is more advanced than it ever was before as a whole. There is more moral light and less mental and moral darkness. There are fewer savages, barbarians, and unclothed men and women, than ever before; there is more machinery, art, and culture, than ever before; there is less lust, intemperance, and slavery, less prodigality, idleness, and self-destruction; and there is more moral and intellectual culture. There are more newspapers, books, schools, colleges, and scientific experiments than ever; there are more tools, farming utensils, and inventions, than ever; man is more conscious of his true manhood, puts a more true value on himself, also places a higher value on women, and puts her by his side as his mate and helper; and the one-man power, aristocracy and tyranny are disappearing; and republicanism is on the increase.

Man is more a law to himself, and better able to regulate his conduct. Some have gone very low, and failed; while others have regained their position, and made advancement. Evil may be on the increase in some parts of the world; but, as a whole, man is rising higher and higher, and developing more and more; and now that he has Christianity, phrenology, physiology, and self-culture, to help him, he will be less liable to go back into savagedom, or barbarism.

A BUNDLE OF PHOTOGRAPHS.—I.

WHEN Parliament is out of session, actresses rule—in the photographers' shop windows, that is; but, when the recess is over, then Parliament men and statesmen come again to the fore, and do their best to rule. During the past week, therefore, the beauties of the foot-lights have had, figuratively, to take a back seat. And yet not exactly figuratively, because their figures are as much *en evidence* as ever. But they are no longer the observed of all observers; they have had to give place to a batch of statesmen and members of Parliament.

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There they are, and the crowd of passers-by and idlers stand and stare at them, and pass on, revealing, possibly, by an epithet, their political leanings ere they go. The dancers, the songstresses, and the comediennes, with their pretty faces, come in only for a passing glance. But, be consoled, Mesdames des Coulisses, these gentlemen excite only an ephemeral interest, while you reign for ever. There is little in your faces to attract, beyond their beauty, but that little is fundamental and eternal.

What interests us in the faces of these political gentlemen is the fact they embody in a fashion, and in a very essential fashion, the history of the times. Look at them—scrutinise them, and see if every question of the day is not written there—written in indelible ink for future ages to read. They are "writ large" in the faces of half-a-dozen of the foremost men, and repeated in text in the host of lesser men. Take those three photographs that are "placed in the line," as it were—Lord Salisbury, Mr. Gladstone, and Mr. John Dillon. In that trio you have the whole of the Irish question, from A to Z, and, if you throw in Mr. Parnell, with his smooth, mild, and inscrutable countenance, you have the "amparzand."

A word, first of all, about the "Uncrowned King." When Mr. Schliemann had his exhibition of Trojan and old Greek antiquities, at South Kensington, some years ago, he showed, amongst other things, a beautiful and very perfect skull, which he claimed to be that of Agamemnon, King of Men. It was a skull that ran up wonderfully high in the occiput, giving great length from the base of the skull, that is from the nape of the neck to the crown. This, by all physiognomists, ancient as well as modern, is read as a sign favourable to the command of men. Leaders with other qualifications more pronounced than this, as, for instance, with great tact, with profound insight, or with a low cunning, may guide and govern men; but it is left to the high crown alone to command. Of the whole personnel of the House of Commons, Mr. Parnell has got this singular sign—and apparently the power accompanying it—the largest.

With the same amount of what one may call the kingly gift, Mr. Gladstone would have ruled the destinies of this Empire, as, with his actual powers, he could never hope to do. By way of parenthesis, it may be said that this high crown comprises several of what the phrenologist calls organs, and one of those organs is conscientiousness. One can easily understand how much this conscientiousness, or the sense of justice, has to do with the command of men. We willingly place our fortunes in the hands of a man in whose justice we

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can confide. The faculty in question is not one which so much inquires and determines what is right, but, to a certain extent blind, it makes a man act in rigorous conformity with what his education or training has led him to believe is right.

In Mr. Gladstone's head this faculty is not strikingly apparent, which fact, by the way, ought to decide the phrenologists to revise their system without delay. In another respect the late Premier's head is more in accord with phrenological treating. To a sculptor who recently had sittings from him, the aged statesman remarked, directing his attention to the breadth and prominence of his head behind the ears, that it would take a long time to *bore through there.* The region to which he would point was that in which are located the organs of combativeness, destructiveness, secretiveness, and caution. The photographs of Mr. Gladstone bear out this fact, and it is a fact which his painted portraits and his busts fail to emphasise.

We call the Grand Old Man's face leonine, and it is leonine by virtue of the qualities just mentioned, for it is always the predominating faculties that give character to the face, as was remarked above in speaking of the darlings of the footlights. But the great leader's face is never so leonine as when he is addressing the House of Commons on a great occasion. The best position from which to observe him at such times is one of the left-hand boxes of the Press Gallery. From thence you have a splendid view of him, and not a single turn of expression or change of gesture escapes you. His most common attitude is one in which his head is thrown slightly backwards, as though canted over by the weight of the brain behind the ears, and his chin thrust upwards and forwards, like a lion in the act of bellowing. One of his commonest gestures is to sweep his hand backwards, and scratch the organ of combativeness.

The faculties which the phrenologist locates behind the ears find their expression in the face in the breadth above, or exterior to, the cheek-bones, and in the prominence of the nose. In both these respects Mr. Gladstone is strongly marked. The sound of strife in the political arena is to him what a trumpet is to the war-horse. Compare his photograph in this respect with that of Lord Salisbury, his great opponent. The Prime Minister has equal breadth of face, and equal latent force, but the nose is less lion-like. Where the one has strength the other has culture, where the one expresses brute force the other expresses refinement. The one indicates something of Greek finesse, the other Bersecker wrath. And yet, underlying the thin, sensitive wings of the Cecil's facial

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bastion, what a bull-dog grip there appears. The same appears in his calm, restful mouth—together with the same doughty brute's disdain to bark. Pity that that even line of the upper eyelid, half closing as though the day offered no charm, expresess so much cynicism. And yet from under it what a keen glance takes in all that is passing around. A good watch-dog, if an indifferent lion!

Beneath him in the group appears the photograph of Mr. Balfour. What a contrast he presents to the two leaders. He seems to carry everything in his face. How open that face is, and how full of intelligence it looks! It betrays no cunning, little tact, and much want of diplomacy. His eye stands wide open, his mouth is eager, his whole attitude one of eager attention. Such a nature answers to the spur too readily, and his predilections are to study, investigation, and the cultivation of refined tastes. It seems a cruel fate that assigns to him the rough and thankless work that his hands are now engaged in. He, too, shows some of that sign of command which is so manifest in Mr. Parnell's high crown; but he has other qualities that militate against its sovereignty. He needs more of that quality which Mr. Gladstone indicates when, with bent brows, he scratches with the phalanges of his right fore paw the few scant hairs above his ear.

But Mr. Dillon, with his long blue face, still waits. It takes no practised physiognomist to tell that there is the Irish Jeremiah—Bayard, too, they say. Well, Bayard or Jeremiah, or both, he knows how to wait, and will—a week!

—*Sunday Times.*

ACONTIUS AND CYDIPPE.

A DRAMATIC STORY.

Act I.

Morning: Before the Temple of Diana, Delos.

ACONTIUS: O how the morning, flushed with roseate gold,
Rises from out the billows! And lo, there,

[CYDIPPE *and* DIONE *enter.*]

My silver-footed goddess, Cydippe!
O dove-eyed, how these many months hast thou,
In such resplendent beauty as thou wear'st
This dawning, stood in fancy 'fore mine eyes
But aye with eyes averted as that day
When first I saw thee on this very spot
One year agone, what time from Coa's isle
I hither came to pay my vows to Dian.

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One year agone—one long, long anguished year!
And yet methinks I would not give that time,
Despite the burthen of its weary thought,
For all the days of all the years else passed;
For though in truth I suffered, yet I lived:
Ay, lived, my white-winged, star-eyed Cydippe,
Sister of Dawn and daughter of all the gods!
She looks! Good heart be still, nor burst thy bonds;
Be still! be still! O eyes of wondrous light!

[CYDIPPE *and* DIONE *enter the Temple.*]

Gone—gone—so soon! O fair, fond marble steps,
I envy you the kissing of her feet!
Gone—gone! And I must wait how weary long
To see her once again! For I must speak—
Yea, I must speak and ease my burdened heart
Though in the very effort I should die!
Ye gods, and Thou great Father-god of all,
Whose thought creative made this wondrous world
And shaped us mortal beings,—Oh sublime,
Omnipotent, all-seeing! grant the boon
To live one hour—nay, but one moment's space
In smile of her's and I will gladly die!
For, O, methinks to breathe so brief a joy
With her were better worth than ages long
Spent in a heart-cold penury of love!

[*Enter* CASTOR.]

Why, Castor, thou! What brings thee here so early?

CASTOR: What dost thou here, Acontius? Surely that
Which draws thee hither might suffice to bring
Me also. Since I missed thee from thy couch
I followed here, thinking perchance you sought
Some tardy nymph of fountain or of bower;
For, as you know, 'tis said the wakeful eye,
Watching at dawn, may often chance upon
The woodland sprite that overstays the moon.
Hast seen one? Nay, I do believe thou hast.
Thine eyes are bright, thy countenance deathly pale
And verily I think thy tongue is dumb.
What was it like, Acontius? Mortal maid—

ACONTIUS: Thou jestest, Castor, and this ground I think
Is passing sacred.

CASTOR: Then a nymph it was,
By Jupiter, and I have missed the sight!
Say, was she fair? And had she azure eyes,
Or dark and longing, like the mystic night?
And were her lips of kissing red, or pale
And tragic? What, still silent—stricken—dumb?

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ACONTIUS: Thou art too hasty, Castor. Bate thy breath
Till one with reverent word and candid brow
May bid the morning hail.

CASTOR: Lo, who comes here?

ACONTIUS: 'Tis she.

CASTOR: What she? That is no idle nymph,
But as I think fair Dian's self!

ACONTIUS: 'Tis she!

CASTOR: And by great Juno's eyes, the rosy maid
That by her walks is Ganymede—none else!
Didst ever see ought lovelier in thy life?
All smiles and kisses like the bubbled brim
Of wine-cup. I could dance for very joy:
The air itself is music! What, more pale?

ACONTIUS: Hush, Castor, hush! She moves this way;
She looks!
Was ever seen such beauty—such delight?
And oh, such eyes—such eyes! Ye sacred powers,
Vouchsafe me strength to speak, or else I die!

CASTOR: What, have I found thee out? This then is she,
The maid that hath upon thy heart so wrought
This twelvemonth past, that thou art all transform'd
From him who erewhile, glad and light of soul,
Sang like the lark, and frisked it like the fawn.
Is this the fair one? This the golden bird?
By Juno's eyes, the fairness none can doubt!

ACONTIUS: Is she not fair and beauteous as the dawn?
Was ever grace so graceful—form so lithe?
Did ever swan bear half so proud a neck?
Or ever eyes beam with such wondrous light?
O Castor, I do think she is divine!

CASTOR: Stricken, Acontius, stricken five fathoms deep!
Thou ne'er wilt live to get thee from this coil.

ACONTIUS: I do not wish it, Castor. Yonder bird—
Golden thou call'st it—is more dear to me
Than life, and all that life can elsewise bring.
I'd rather live a day with thought of her,
And hope that comes with love of her, than live
Whole ages through without such quickening thought.
But see, they come! Let us withdraw a pace.

CASTOR: Withdraw, i' faith, and thou wouldst speak to her!
Take now thy chance, while yet thy star is bright;

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The gods give not such chances every day,
And once let slip, they never come again.
Courage, Acontius, speak and ease thy heart.
Meanwhile I'll stalk this easier-got-at fawn.

[*Beckons* DIONE.]

CYDIPPE: Who are these twain that stand and gaze so bold?

DIONE: These twain are men, dear Cydippe—no more.

CYDIPPE: Thou art too shrewd. I did not think them gods;
But one methinks is fair—the lesser he.

DIONE: I vow I think the taller is more fair.

CYDIPPE: Well, perhaps he is; I care not; come away.

DIONE: Nay, hasten not; stand here; they wish to speak.
They are not native men, as you may see,
And I would fain hear what they have to say.
Perchance they lose their way. He beckons. Sir?

[DIONE *goes towards* CASTOR.]

CASTOR: Lady, I fain would know —. Thou art most fair.
Are other maidens in this isle as comely?

DIONE: Nay, ask themselves—I know not. Is it like
That I should know one comelier than myself?
Have you come far to ask that question, Sir?

CASTOR: I will be sworn there is no livelier wit
In all this isle, e'en though't be clothed more fair.
Wilt tell me what they call thee, fairest one?

DIONE: They call me pert as thou dost.

CASTOR: Pert indeed!
I wish that I might take thee home with me
To love and fondle, and make playmate of.

DIONE: You'd tire of me before one month was out.

CASTOR: Nay, by my soul I would not! Thou art rich
In promise of all gladness. 'Neath thine eyelids
There is methinks a kingdom of delights,
That e'en the greatest spendthrift of his joys
Could not run through in heaviest sheaf of years.

[*They walk apart.*]

CYDIPPE: (*alone*) Meseems he is most comely, though so pale.
Ah!

[*Sees* DIONE *has left her side; she retreats towards steps of temple;* ACONTIUS *follows.*]

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ACONTIUS: Most beauteous maiden, tarry,
Nor hide again within the temple's shade
Thy god-like person till with humble words
I speak my message. Lo, 'tis brief and plain.

CYDIPPE: Who art thou that so boldly bidst me stay?

ACONTIUS: I am Acontius, and far Cos my home.
One year ago I came to Delos' isle
To pay my vows to Dian, goddess chaste;
And whilst I worshipped, lo, mine eyes were filled
With vision of such beauty—such delight,
That ever since I have not known myself,
So full my heart of pain—of joyous pain!

CYDIPPE: Is this your message, sir? 'Tis wondrous strange,
But not for me. [*Turns to go.*]

ACONTIUS: O lady! Cydippe!

CYDIPPE *(starts)*: He knows my name! What can this stranger be?
Speak quickly, sir; I cannot stay.

ACONTIUS: One word—
But one, dear lady, and my speech is done.
The vision that I saw at Dian's fane
Was thou, O fairest Cydippe—none else;
And since that day my heart has burned for thee
With love unspeakable. [*kneels.*] And I have come
Once more to Dian's temple her to pray
To free me from the anguish of this love
Or turn thy heart to me.

CYDIPPE: Rise, sir, I pray;
It is not meet you kneel to mortal maid.
I fear for Dian's anger. I must go.
Dione, come!

[*She turns again to go and is joined by Dione.*]

DIONE: What makes you in such haste?
It is no sin to list these strangers' talk;
Or if it be, it is most pleasing sin.

CYDIPPE: Why wilt thou be so light and frolicsome?

DIONE: Because it is so passing sweet to live
In this fair world where all seems for delight.
But tell me what this stranger said to thee.
Methought I saw him kneeling. Poor young man!
How fair he is, and yet most sad he looks.
Did he talk love, or was't some message merely?

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CYDIPPE: He talked of burning hearts.

DIONE: And thou didst turn
Thy face away, and cry: "Dione, come;
We must go in." Fie, fie! Is love so cheap
That one may scorn it as a bagman's wares?
I would not treat a dog that loved me so.

CYDIPPE: What should I do? I would not be unkind.
Stay! I will bid him be of better cheer.

DIONE: Do, Cydippe: that were a gracious deed!

[CYDIPPE *approaching* ACONTIUS.]

Sir, I will pray Diana give you peace;
I am her maid, and she will list to me.

ACONTIUS: Aye, she will list—she were dead substance else!
What living thing could ought refuse to thee?
Thy voice is like the music of sweet bells,
Thy every motion harmony divine.
The very trees must joy to see thee pass,
And bend their boughs in worship. Nought that lives
But must be moved to better thought and deed
Through love of thee.

CYDIPPE: Thou utterest far thoughts
That seem to move me 'gainst my will almost
To harken to thee, whilst methinks I should not.
Yet, as thou seem'st not evil-minded, tell—
I prithee tell me what this strange thing is
Thou callest love. None hath me told before.

ACONTIUS: What love is? O fair Cydippe, 'tis thou!

CYDIPPE: Nay, now you jest, and 'tis not meet you should,
So sober-minded and so good you seem.

ACONTIUS: I speak no idle word, but very truth:
Let Artemis be witness!—Artemis
That punishes with pains and terrors vast
Each recreant vow. Not Aphrodite self—
I speak it with devout and reverent mind—
Not Aphrodite, foam-born goddess' self
More fount and mover is of love than thou
O worshipfull'st of women, Cydippe,
Whose grace of person and rare charm of voice
Have moved my soul's soul to a depth of love
I erewhile knew not, and had not believed
'Twere possible for man's weak heart to feel
Had I not known its fearsome, sad delight.
Believe me, lady, 'tis no jest I speak.

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CYDIPPE: I crave your pardon that I said 'twas so.
I would not give you pain, sir, willingly,
For all the world. But yet methinks you err.
I know you not; I never saw you 'fore
This moment, and the thing you speak of, lo,
It is all new to me! This love you say
'Tis I; but if 'tis I, that I in truth
I know not. I am here to do my vows
To Dian, our sweet goddess, 'twixt whose shrine
And yonder mansion by the olive grove,
Where my dear parents live, I spend my days.
I am not travelled like Dione there,
My cousin, who hath seen full many isles,
And Athens, and great Pallas 'neath her fane.
But I know little save the simple round
Of pieties that we must learn to act—
To do no ill, speak only what is true,
Honour our parents, break not any law,
And give obedience to the eternal gods.

ACONTIUS: Thow know'st but little, but that little all
That man or woman for their help need know.

CYDIPPE: Then why this love you speak of? Does it yield
More for our happiness and pleased content
Than those things you commended? But I pray
Your pardon, that I stand and gossip here
And question all your words, though wise they are,
And pleasing, too, I own, when I should be
At home the distaff plying. Yet methinks—

ACONTIUS: What thinkest thou, fair Cydippe? O speak!
No harp tones are so tender as thy voice.

CYDIPPE: I fain would know—you have not told me yet—
What is this love you speak of. Is it aught
A maid may know and break no vow, nor fail
In any duty that she owes?

ACONTIUS: It is;
Indeed, sweet maiden, it is that which gives
To all our vows and duties higher worth,
Being itself the highest when 'tis true.

CYDIPPE: I am all wide at sea. So ignorant
A maiden, sure, I think there never was.

ACONTIUS: I'll tell thee what is love, and knowing it
Thou may'st requite me for my lesson. First,
Love is that thing which makes us live indeed;
It opes our eyes to all the beauteous world,
And makes us wish to be a worthy part

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Of that which is so worthy. It doth fill
Our hearts with warmest gratitude that we
Live, move, and think our thoughts of good and great.
But more than that, it stirs the inmost soul
To emulation with the noblest, best,
And greatest that this wondrous world doth know.

CYDIPPE: Is it indeed so great and good a thing?
If 'tis methinks one should not fail to love
With all one's heart and being. Ah, fair sir,—
Acontius is't they call you?—I do feel
You speak most truly, and I thank you much,
But is there not great pain in loving too?
You said, methinks, it had brought you much grief
These twelvemonths past, since your first visit here.

ACONTIUS: It is most true I said so: and 'tis true
Love is the source of all our deepest woes,
But 'tis also the fount of highest joys.
For grief meseems is but the starting point
Whence we may climb to loftier peaks of joy.
At least I know this love I told thee of
Hath wrought in me a new life and new hopes.
Song and the dance were all I thought of erst:
I woke to join them, and in sleeping dreamed
Of song and dance for ever. Harp tones and tripping feet,
The glancing eyes of maidens, and white arms—
The world held nothing better as meseemed.
But now all that is past: I see beyond—
Ah, Cydippe, I see a vast beyond!
A man may do great deeds—work large designs,
And all the world be better that he lived.
But he can nought alone—nought, nought alone!
He is but as the kid that skips and plays,
Joying the sunshine on the mountain-side,
But as the bird that voids its heart-full song,
But as the porpoise in the glad green waves
Sporting in wanton gladness, till the touch
Of the deep love of woman, chaste and pure,
Which glows like that keen spark of heavenly fire
Prometheus filched,—until such love hath brought
His heart to flame, and in that flame refining,
Like glistering gold from out the rough crude ore,
Hath all transformed it.

CYDIPPE (*aside*): Ah, the noble youth!
In Delos' isle there is none such as he.
Or is't a god that from Olympus' top
Hath here descended? 'Tis a godlike front,
And O how sweet a tongue! Sire, I have heard—.

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These things you tell me are most strange to me;
But to my heart I'll take them, and there keep
As a perpetual treasure of great price
To richen all my life.—I thank you, sir.

DIONE: See, Castor, how those twain hang by the lids
The one of th' other, and their converse hold,
As though it had the import of the world.
I trust he is not light, this friend of thine;
For I would not a pin's point breadth of pain
Touch my sweet cousin.

CASTOR: Is she then so sweet?
Fair is she; but such beauty is oft cold.
And knows no higher worship than itself.

DIONE: Not so, my cousin. She is very heart,
And in that heart there is a pearl of love,
Goodly and white, with throbbings of pale pink,
Of such high worth, that Persia's king himself
Might barter all his treasury and throne
For it, and yet be gainer in the deal.

CASTOR: High praise, Dione. Dost thou then so love
Thy cousin that thou canst exhaust all terms
Of fervent praise in thus describing her?

DIONE: One might indeed exhaust all terms of praise
And yet her great worth wholly leave untouched.

CASTOR: A perfect phœnix among rarest birds
This Cydippe, it seems to me, must be.
Was ever woman worthy such high laud?
Are they not fickle all? light as the wind?
Dazzled by gauds, the empty shows of things,
And little apt to read the heart of price?

DIONE: Away, detractor! Hence! I have too long
Thee with my frivolous converse entertained.
All light as wind—all fickle—dazzled by gauds!
That ever the gods gave women to such men!
Thou mak'st a goodly show, an outlook brave;
But I do think thou art as hollow brass—
A semblance only. By great Dian here,
I had believed they made more goodlier men
In proud Minerva's city! Fie, away!

CASTOR: Stay, stay, Dione. What a storm is this!

DIONE: Away, I say! Dazzled by gauds, in sooth!

CASTOR: Thou shalt not leave me so. By Jupiter
And all Olympus' crowd, I like thee better

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A thousand times for this brave outburst. Come,
A truce: thou hast a tempest in thy veins
Might make one's life more liveable. I hate
A constant calm: no lotus-eater I.
I love for change the hurrying lift—the crest
Of angry surges—the wild storm and flood;
And for my life's companion I would choose
One whose fair brows could darken with a frown,
Whose eyes could flash like firebrands, and whose lips,
Grown ashen-white with anger, like to thine,
Would kiss once more to redness.

DIONE: Hence! away! [*Goes.*]

CASTOR (*alone*): By high Olympus, this is glorious sport!
I had half thought I loved her: now I know.
Let proud Acontius have his milk-white maid:
Let her dove eyes enthral him: but for me—
Give me this vixen with her fiery eye,
Her arching neck, her tossing head. Ye gods,
What joy to run in harness all one's days
With her! This isle shall see me wived or curst.

CYDIPPE: But I must go. Dear mother will think me lost.
Dione, come! We have been long away.
I hope thy entertainment hath been sweet
With this good gentleman. One would not think
It had been by the tell-tale of thy face.
What ails thee that so hot and red thou art?

DIONE: 'Tis nothing. I am slightly moved to-day.
Now I would laugh, now cry: which first I know not.
Then I would chide, and then would dance for joy.
I think it is the spring-time stirs my blood,
As it each year doth wake the ruddy wine
I'th vat and make it bubble with new life
And leap to hear the nightingale's rare song,
That full of love and poems still unwrit
Makes maidens in their sleep have foolish dreams.
So have I dreamed methinks, and the new wine
Hath mounted to my temples.

CYDIPPE: Wild as ever.
Sir, you should know this cousin here of mine,
Dione, hath a wild and random wit
That sometimes takes her captive, as it seems,
And makes her like a wanton frolic child;
But she hath such a heart—so loving fond—
There's not another in all Delos like it.

DIONE: Praise not my heart I pray you—lest it hear
And play me some mad trick. (*Aside.*) It bounds and leaps

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Like a young colt in harness. Still, be still!
But yonder comes thy mother—in her face
A book of saws for maidens weal to read.

CYDIPPE: Come, we must go. Acontius, fare-you-well.
We may perchance meet once more ere you part.

ACONTIUS: "May," Cydippe? Say "shall—it must be so."
There is no life without you; the wide world
Is empty of all goodness—all delight—
Except you bid me live and hope in you.

[*Enter* DIOTIMA.]

DIOTIMA: I am quite out of breath with seeking you.
What brings you into converse with these men,
And strangers too, not natives of this isle?

CYDIPPE: Is it a sin to hear these strangers talk?

DIOTEMA: If 'tis no sin, it is a grievous fault.
Maidens should stay at home; they thrive but ill
In public haunts: so says the ancient saw.

DIONE.: I knew 'twould come; and yonder, as I live,
Comes yet another hoarder up of scraps
Let full by ancient wiseheads. Now 'tis rife
For storm and tempest.

THE PHRENOLOGY OF THE POETS.

(Continued.)

By his portrait you see that this poet had very large reflective faculties. Hence we are not surprised to read his reflections on the Reign of Law:—

"The very law which moulds a tear,
And bids it trickle from its source—
That law preserves the Earth a sphere,
And guides the planets in their course."

Burns had exceedingly large friendship, very large philoprogenitiveness, alimentiveness, order, eventuality, amativeness and sympathy, large tune, imitation, combativeness, firmness, and love of approbation, ideality, constructiveness, and sublimity. Some of us have read his autograph letters in his monument in Edinburgh. Like his skull and portraits his letters confirm the phrenological characteristics of his poems. If I read three stanzas that contain "the essence of a thousand love letters," you will recognize the activity of his predominating organs:—

"Ae fond kiss, and then we sever;
Ae farewell, alas! for ever!

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Deep in heart wrung tears I'll pledge thee,
Warring sighs and groans I'll wage thee.
Who shall say that fortune grieves him,
While the star of hope she leaves him?
Me, nae cheerfu' twinkle lights me;
Dark despair around benights me.
I'll ne'er blame my partial fancy,
Naething could resist my Nancy;
But to see her was to love her;
Love but her, and love for ever.
Had we never loved sae kindly,
Had we never loved sae blindly,
Never met—or never parted,
We had ne'er been broken hearted.
"Fare-thee-weel, thou first and fairest!
Fare-thee-weel, thou best and dearest!
Thine be ilka joy and treasure,
Peace, Enjoyment, Love and Pleasure!
Ae fond kiss, and then we sever;
Ae farewell, alas! for ever!
Deep in heart wrung tears I'll pledge thee,
Warring sighs and groans I'll wage thee!"

Those of you who have a large organ of benevolence or sympathy, with strong social organs, will always turn to Burns with pleasure. Those of you who have small animal propensities, with large religious sentiments, will turn to Cowper, Montgomery, Wordsworth, Pollock, Grahame or Scott.

Scott possessed an exceedingly large head. I will quote a few remarks by a non-phrenologist written fifty years ago. He said: "The most remarkable peculiarity of Scott's head was its extreme depth from sinciput to occiput, which I should think was more than nine inches and a half. I am wrong, however, in saying that this was the most remarkable peculiarity of his head, striking as it was, perhaps the eye would be more certainly and quickly caught by the immense pile of forehead towering above the eyes and rising to a conical elevation which I have never seen equalled in bust or in living head. You could not look upon that admirably proportioned head, so enormously developed in its anterior portions, without being convinced that the intellect working within was a mighty one."

The gentleman I have quoted from saw Sir Walter on several occasions. I should like you to examine his busts and portraits, and then look at his writings. You will be convinced that the brain and the writings are complementary—they correspond as only a phrenologist can understand. His largest organs may be mentioned in something like the following order:—Veneration, spirituality, language, individuality, eventuality, comparison, human nature, hope, imitation, and benevolence. Then almost, if not quite, as large, he had firmness, conscientiousness, locality, agreeable-

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ness, causality, order and time. Then followed self-esteem, ideality, sublimity, love of praise, friendship, acquisitiveness, concentrativeness, inhabitiveness, fear, combativeness, destructiveness and wit. Time, amativeness and secretiveness were not so strong. Numerous anecdotes could be given to illustrate the prodigious mental capacity of Scott. He repeated the 88 stanzas of Hogg's "Gilman Cleutch" after a lapse of three years since he had heard Hogg repeat it. He repeated Southey's "Aberbrothock" after having heard it once, and before it was published. Whoever wrote so much? Whoever wrote so little that will perish? Whoever displayed such mental capacity and endurance?

I think I hear some of you saying, "But, if Scott had comparatively small secretiveness he wouldn't for so long have kept from the public the fact that he was the writer of the Waverley Novels, that he was a partner in the firm of James Ballantyne & Co., etc." The explanation is simple: His high veneration, his large ambition, and his carelessness of money excepting so far as it would purchase what he venerated more than all else—broad acres, castellated mansion, retainers, homage, and family honour. He wanted to found a noble house. Would bookmaking or bookselling do this? He thought not. But they could procure the needful. And he made books, published books, and sold books: his business arrangements were over wrought, and the crisis of January 1826, "yawned round him like a hell" and he was sucked down with many others. I need not inform you of his proud and sensitive determination not to accept the kindly proffers of aid, but rather to earn the £117,000 that was wanted to meet his business liabilities. He might be—he was—insolvent, but he wouldn't be a bankrupt or a pauper. He would pay off his liabilities "with God's assistance." He did it, and died. Scott's writings were legendary, ecclesiastical, and historical. Things ghostly, visionary, marvellous, deck his pages. His human beings often partake of the supernatural. You have read Woodstock, The Monastery, Guy Mannering, Quentin Durward, Marmion, Lady of the Lake; and have felt that the Spirit World was a reality. I will give you an example of what I mean.

"Halbert Glendenning drew his sword, undid the buskin from his foot, bowed three times with deliberation towards the fountain, and as often towards the tree, and repeated the same rhyme as formerly:—

"Thrice to the holy brake,
Thrice to the well;
I bid thee awake,

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White maid of Avenel.
Noon gleams on the lake,
Noon glows on the fell,
Wake thee, O wake,
White maid of Avenel.

"His eye was on the holly bush as he spoke the last time; and it was not without an involuntary shuddering that he saw the air betwixt his eye and that object become more dim and condense as it were, the faint appearance of a form, through which, how-so thin and transparent was the first appearance of the phantom, he could discern the outline of the bush as through a veil of fine crape. But gradually it darkened into more substantial appearance, and the White Lady of Avenel stood before him."

I will now read to you a stanza from Scott's "Song of the cavalier." It expresses the political sentiments of comparatively very large veneration. The song refers to the times of the great civil war:—

"They boast of their Fairfax and Waller and all
Their roundheaded rebels of Westminster Hall;
But tell those bold traitors of London's proud town
That the spears of the north have encircled the crown."

I will give you a specimen of his large comparison and eventuality, and illustrating available but not large destructiveness, combativeness, and caution; from Rhoderick Dhu:—

"—Like adder darting from his coil,
Like wolf that dashes through the toil,
Like mountain-cat who guards her young,
Full at Fitz-James's throat he sprung;
Received, but recked not of, a wound,
And locked his arms his foeman round.—
Now, gallant Saxon, hold thine own!
No maiden's hand is round thee thrown!
That desperate grasp thy frame might feel,
Through bars of brass and triple steel!—
They tug, they strain! down, down they go,
The Gael above, Fitz-James below."

This short extract from the Lady of the Lake, well illustrates the large organs that gave him pre-eminence as a descriptive writer of battles. He was not merely meditative and historical, but animate, invigorating, manly, and heroic.

Cowper had the superior sentiments very large. He had large comparison, causality, friendship, and wit; moderate secretiveness, acquisitiveness, and somewhat larger tune, but smaller combativeness, destructiveness, and amativeness.

It may be somewhat surprising that Cowper and Wordsworth had large adhesiveness, but small amativeness. Adhesiveness is one of the many functions of the cerebrum, or rather

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is one of the organs constituting the cerebrum, and as amativeness is the only organ of the cerebellum, therefore adhesiveness on this account is less connected with it than it is with any other organ.

Large benevolence and large reflective faculties (especially wit) and large caution, with small combativeness and self-esteem are well illustrated in the following extract :—

"If hindrances obstruct thy way,
Thy magnanimity display,
And let thy strength be seen ;
But, oh ! if fortune fill thy sail
With more than a propitious gale,
Take half thy canvas in."

Cowper's religious and moral organs are well illustrated in his "Good Pastor" :—

"There stands the messenger of Truth, there stands
The legate of the skies ! his throne divine,
His office sacred, his credentials clear.
For him the violated law speaks out
Its thunders ; and by him in strains as sweet
As angels use, the Gospel whispers peace."

His picture of the clerical coxcomb well illustrates his large veneration, conscientiousness, and congruity or wit. This latter organ gave both Dryden and Pope as well as Cowper their almost unequalled faculty for satire. The organ of wit exposes things eccentric and incongruous.

"Behold the picture ! Is it like ? Like whom ?
The things that mount the rostrum with a skip,
And then skip down again, pronounce a text,
Cry—hem ! and reading what they never wrote,
Just fifteen minutes huddle up their work,
And with a well-bred whisper close the scene."

Cowper had large individuality and eventuality, as well as imitation, comparison, and wit. He loathed "all affection." It was his "perfect scorn," and "object" of his "implatable disgust." Here is the squire's pew where the collection begins, "a compliment, but due."

"The squire with slow deliberation unties
His glittering purse, that envy of all eyes,
And while the clerk just puzzles out a psalm,
Slides guinea behind guinea in his palm ;
Till finding what he might have found before,
A smaller piece amidst the precious store,
Pinched close between his fingers and his thumb,
He half exhibits, and then drops the sum.
Gold to be sure ! Throughout the town 'tis told
How the good squire gives never less than gold."

Cowper was a philanthropist. He had no faith in imperialism. He hated tyranny.

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"He would not have a slave to till his 'ground for all the wealth
That sinews bought and sold have ever earned.'
No: dear as freedom is, and in my heart's
Just estimation prized above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him'
'We have no slaves at home—then why abroad?'"

If some of our readers would study the bard of Olney, we should hear less of "Imperial Interests" and "Scientific Frontiers." He wrote:

"Spread it then,
And let it circulate through every vein
Of all our empire; that wherever Britain's power
Is felt, mankind may feel her mercy too;
Sure there is need of social intercourse,
Benevolence and peace, of mutual aid
Between the nations."

Here is an extract illustrating large comparison, but much larger wit:

"The lapse of time and rivers is the same:
Both speed their journey with a restless stream;
The silent pace with which they steal away
No wealth can bribe, no prayers persuade to stay;
Alike irrevocable both, when past,
And a wide ocean swallows both at last.
Though each resemble each in every part,
A difference strikes at length the musing heart;
Streams never flow in vain; where streams abound
How laughs the land with various plenty crowned!
But time, that should enrich the nobler mind,
Neglected, leaves a dreary waste behind."

The salient organs of Wordsworth were chiefly those of the reflective, and perfecting faculties, comparison, causality, ideality, faith, benevolence, order, hope, sublimity, human nature, agreeableness, imitation, and philoprogenitiveness. His causality was too large for his perceptive faculties; hence the philosophical and metaphysical nature of his writings. His individuality was not large, and his veneration being very large, the contemplative and religious beauty of his poems are pre-eminent.

Moore and Byron could have written with more passion, but not with more chaste affection and grace than Wordsworth did in his lines "The Phantom of Delight."

"She came no more a phantom to adorn
A moment, but an inmate of the heart,
And yet a spirit there for me enshrine
To penetrate the lofty and the low:
Even as one essence of pervading light
Shines in the brightest of ten thousand stars
And the meek worm that feeds her lonely lamp
Couched in the dewy grass."

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Note Wordsworth's comparison in the word, Even—Like.

Southey had very large eventuality and destructiveness. We are not, therefore, surprised that he wrote "How do the waters come down at Lodore"? and "The Curse of Kehama." Southey, like Byron and Wordsworth, had very large ideality. He had large spirituality, full imitation, benevolence, and locality, and somewhat smaller comparison and causality. And his word paintings are not only true to life, but also, as in the case of all poets, truly indicative of the cerebral development of their author.

Gray, who wrote his "Elegy in a Country Churchyard," had large eventuality.

Here are the opening verses:—

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.
Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds:
Save where the beetle wheel his droning flight,
And drowsy tinklings lull the distant folds."

Here is a specimen from Southey's "Roderick" illustrating large individuality and eventuality: comparison and causality are absent:—

"Before their feet
The fire-flies, swarming in the woodland shade,
Strung up like sparks, and twinkled round their way.
The timorous blackbird, starting at their step,
Fled from the thickets, with shrill note of fear;
And far below them in the peopled dell,
When all the soothing sound of eve had ceased,
The distant watch dog's voice was heard
Answering the nearest wolf."

Southey was such an industrious writer that he had no time "to think." People with large perceptions and executiveness, and only moderate reflectives, are always at work, and have no time for castle building or philosophic disquisition. Here is an extract from "Roderick" illustrating Southey's large destructiveness and Combativeness.

"Mountains, and rocks, and vales re-echoed round,
And he, rejoicing in his strength rode on,
Laying on the Moors with that good sword, and smote,
And overthrew, and scattered, and destroyed,
And trampled down! and still at every blow
Exultingly he sent the war cry forth:
'Roderick the Goth! Roderick and Victory,
Roderick and vengeance!'"

His love of home and friendship were large, larger than his love of approbation and agreeableness; and this is confirmed by his poem, "The Holly Tree." The poem illustrates

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Southey using his full benevolence and large veneration, but smaller causality and comparison; and in it you will observe a tender reference to his large destructiveness. I will read it:

O READER! hast thou ever stood to see
The holly tree?
The eye that contemplates it well, perceives
Its glossy leaves
Ordered by an Intelligence so wise,
As might confound the atheist's sophistries.
Below a circling fence, its leaves are seen
Wrinkled and keen,—
No grazing cattle through their prickly round
Can reach to wound;
But as they grow where nothing is to fear,
Smooth and unarmed the pointless leaves appear.
I love to view these things with curious eyes,
And moralize;
And in this wisdom of the holly tree
Can emblems see,
Wherewith perchance to make a pleasant rhyme,—
One which may profit in the after-time.

James Montgomery had exceedingly large ideality, sublimity, spirituality, benevolence, conscientiousness, veneration, firmness, hope, imitation, comparison, and causality, and only moderate animal propensities, less even than Campbell, Hogg, or Southey, and very much less than Byron, Burns, or Moore. Such was the ignorance of the English Government in 1795, that he was sentenced to three months' imprisonment, and a fine of £20 for seditious libel. You all know his hymns. He was as far from sedition, and as free from slander or ingratitude, as a pure-minded man could be. But we know he is not the only poet that has suffered from the cowardice of fear and wrong-doing on the part of a tyrannical government. I could name poets of more recent times who have been "done to death" or otherwise persecuted simply because their cerebral organization was too well developed to bear in silence the injustice done to their fellow-countrymen.

Less than a score years ago, Casey, the author of "The Rising of the Moon" and other poems, was batoned to death in Dublin because he loved his country and countrymen more than himself. Every national poet nas had to suffer persecution. I have stood at Casey's grave in Glasnevin, as I have stood beside Montgomery's in Sheffield, and wished I could have borne part of their pains and penalties. We cannot do this, but we can revere the memory of the good and true. Since then I have heard sweet songs of Ireland from the lips of their author, T. D. Sullivan, but lately confined in Tullamore prison. His portrait exhibits his large sympathy and high moral brain.

JAS. WEBB.

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PAPER READ AT THE FIRST MEETING OF THE HASTINGS BRANCH.

By Annie Northton Patenall.

I am happy to be able to state that we are now as a provincial society duly and formally affiliated with the parent association, at head-quarters in London, and are to be known henceforth as the Hastings branch of the British Phrenological Association.

I have the pleasure to inform you that at a meeting held on the 17th of the present month, in the Memorial Hall, Farringdon Street, London, a meeting, I may say thoroughly representative, it being presided over by Prof. L. N. Fowler, the father of phrenology in this country, and attended by some of the most eminent practical phrenologists of London and the provinces, among whom may be mentioned Mr. A. T. Story, the able editor of The Phrenological Magazine, Mr. and Mrs. Proctor, of Liverpool, who have distinguished themselves as the worthy successors of the late Frederick Bridges in that important town, Mr. Donovan, son of the late Dr. Donovan, the result of whose work every travelling phrenologist is continually meeting with, and others, all of whom, as well as every less-distinguished member of that Association, accorded you, through your deputation, the heartiest reception and welcome.

I have mentioned all this for your encouragement. I would make it also the home thrust of a felt sense of our increased individual responsibility. We are now expected, and justly, to be more than ever earnest workers in the cause we have so publicly espoused. Our main object should be by every proper means within our reach to increase the knowledge of, and thereby a belief in, phrenology among ourselves and the people in this locality. Now, there are two principal modes of producing belief in any subject, viz.: making known its principles, and applying those principles to their uses. Some may incline to think more of the one mode than the other, according to the speciality of their own phrenological development. I am inclined to think, however, that we shall do very little that is permanent unless we avail ourselves of both methods.

There are people, I know, who care not a fig for the argument, who have neither the time nor the patience, perhaps not the capacity to learn all about the mind's connection with the brain, its measurable divisions, and the commingling of those temperamental elements upon which its activities depend, but who, if you can but work the oracle, and afford them some startling revelation of their character,

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will stand agape, exclaiming in the next breath: marvellous! Phrenology must be true, seeing is believing. But is seeing believing in any true or lasting sense? Our impressible, impulsive, and too credulous subject goes home, or before he gets there, says to a friend he meets on the way: I've been phrenologized! Oh! says his acquaintance, who is of a different type and temperament altogether, a cool man, a calm and cautious reasoner, Is it true? True? true man, true as the gospel! How do you know? Why, there it is. I go into the phrenologist's consulting room, a perfect stranger, and he tells me I am just what I know myself to be. So he may, replies his philosophic friend, but that does not make phrenology true. In the first place, he may have read your character and capacities by some other mode or system than that of phrenology. Secondly, he may for once have ignorantly hit upon it without knowing any scientific system at all. Or, thirdly, if he be a dishonest man, he may have gained the information about you previously. The faith of our too hasty convert is now shaken to its foundation, or "because it had no root it withered away."

So long, therefore, as the principles on which the phrenologist proceeds are unknown to the public, the conclusion at which he arrives will necessarily appear empirical. But when the incontrovertible principles of our system are better taught and known, we shall have produced in the minds of the people not the belief of a mere credulity, but a rational conviction that phrenology is true, such as will not vanish from the mind, even though the student be at first unable to work any miracle.

Let us then, as individual members of the British Phrenological Association, seek to benefit ourselves and our cause, first, by so becoming thoroughly acquainted with the principles of phrenology, with as many of the facts as possible by which those principles are supported, and then, if you will and are able, by their careful practical application.

Let none of us, however, bring disgrace and ridicule upon a system of mental philosophy so grand, the discovery and development of which has cost our worthier predecessors so much, through impatience on our part to examine craniums and expatiate upon character before we know well what we are doing, or how to do it.

This hint will, I am sure, be taken by my Hastings friends in the spirit in which it is given; and all of you present will remember, I know, that while in our meetings here we are at liberty to experiment to any extent, in other and more public circles we are bound by our membership to the honour and interests of the British Phrenological Association.

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THE HENDERSON TRUST AND THE EDINBURGH PHRENOLOGICAL MUSEUM.

SOME time ago, in connection with the extension of the Heriot-Watt College, the Trustees of the Phrenological Museum sold their premises in Chambers Street to the Heriot Governors, and they have now succeeded in making an arrangement for the housing of their collection which, it is hoped, will probably lead to its becoming of more practical value, in an educational sense, than it has ever been before.

The "Henderson Trustees"—as the Trust is generally called—had their origin in the wills and codicils of the late William Ramsay Henderson (of date 1830-32), who left, subject to certain conditions, the residue of his estate to be applied to the advancement of Phrenology—a subject which at that time was exciting great interest in the country, owing to the works of Spurzheim and Combe, especially of the latter, whose book on the "Constitution of Man in relation to external objects" had attracted much notice. The original Trustees under this bequest were the two brothers, George Combe, W.S., and Dr. Andrew Combe, and Mr. James L'Amy of Dunkenny, and since that time several eminent men, such as the late Professor W. B. Hodgson, Sir James Coxe, Dr. John Brown, and others, have been connected with the Trust. At present the Trustees are Mr. J. R. Findlay, Sir Arthur Mitchell, K.C.B., Dr. John Sibbald, Mr. John Ferguson, and Mr. Robert Cox. The value of the bequest in 1835 amounted to £6202 15s. The income, however, at the disposal of the Trustees was small, owing to their having to pay a number of annuities, one of which is still in force. In accordance with a suggestion contained in Mr. Henderson's will, the Trustees devoted part of the available funds towards cheapening the cost of George Combe's "Constitution of Man," of which up to 1875 there had been sold in this country no less than 107,000 copies. The total sum expended on this purpose has amounted in all to £759 16s. 2d. The next most conspicuous purpose to which the Trust Funds have been devoted was the support and augmentation of the Phrenological Museum. The specimens which formed the basis of the collection belonged to the Edinburgh Phrenological Society, and were made over to the Trustees on condition (1) that the Trustees should preserve the collection permanently in a suitable building in Edinburgh; (2) that the public should have free access to it at least three hours every Saturday; and (3) that reasonable liberty should be given on extraordinary occasions to strangers and others to visit the collection, and to make observations for scientific purposes. In 1862, the Trustees added to the Museum, by purchase, the phrenological collection of the Rev. David G. Goyder, of London; and in July 1870 they acquired portions of the collection of crania and casts which belonged to Dr. Spurzheim. Various other additions have been made from time to time, both by gift and purchase, so that the collection is probably the most valuable of its

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kind in the United Kingdom. The Museum was at first housed in a hall in Surgeon Square, formerly occupied by Dr. Lizars; but in 1877 the new Museum was opened in Chambers Street, in very suitable premises, which cost the Trustees £2810, and there it has remained till the present year.

The contents of the Museum comprise 2493 human crania and casts of skulls and heads, as also many skulls of animals, furnishing valuable data for investigation and comparative estimate to the students of cerebral physiology. Since 1832 the Trustees have also devoted part of their funds to various purposes connected with the advancement of phrenology, such as the publication of books on the brain and the subsidising of lecturers.

Before the sale of their recent premises, the Trustees opened negotiations with the Industrial Museum authorities with the view of depositing the collection in the Industrial Museum buildings, but a workable arrangement could not be arrived at consistently with a due observance of the obligations of the Trustees in reference to the Museum. They subsequently conferred with Professor Sir William Turner as to depositing the phrenological collection in the Museum in the New University Buildings, and these negotiations have been successful, the Trustees having stipulated that the collection shall be open, as before, to the public at certain times free of charge. The human crania have been arranged in glass cases, in the inner room of the Museum, side by side with the crania belonging to the University, in geographical order, so as to illustrate the modifications in the form of the skull which are presented by different races of men in various parts of the globe. The Trustees' collection was particularly rich in crania of European races; and having been largely made half a century ago, it also contained examples of several races which are now practically extinct, whose crania are in consequence extremely difficult of acquisition at the present day. Among these might be specially mentioned the aborigines of Tasmania. There was also a very good collection of Eskimo and Indian crania. The two collections have in large part supplemented each other, so that now in combination they form one of the best in the country. Each cranium belonging to the Trustees has a small label upon it, so that the identity of the Trustees' collection is by no means lost among those of the University Museum. The Trustees have also a large and interesting collection of casts, busts, and masks of personages who had attained eminence or notoriety in different walks of life. Included in their collection — which numbers in all about 500 different works—are busts of Professor Airey, Sir William Beechey, Sir Henry Bishop, Sir John Bowring, Napoleon Bonaparte, Samuel Taylor Coleridge, George Combe, Dr. Andrew Combe, Sir John Franklin, Joseph Hume, Dr. Samuel Johnson, Sir Fitzroy Kelly, Sir Edward Parry, Sir John Ross, Brinsley Sheridan, Dr. Spurzheim; and of criminals there are Burke, Hare, the Mannings, Palmer, Pritchard and Rush. The masks taken from nature include Lord Brougham, Sir Mark J. Brunel, Canova, Dr. Chalmers, Oliver

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Cromwell, James Hogg (the "Ettrick Shepherd"), Charles James Fox, Sir William Herschel, John Hunter (the anatomist), Sir Isaac Newton, Mungo Park, William Pitt, Lawrence Sterne, Sir David Wilkie, and William Wordsworth. There are also busts of Julius Cæsar, Cicero, Diogenes, Socrates, Michael Angelo, Aristeo, Canova, Galileo, Lord Byron, David Hume, Benjamin Franklin, Charles James Fox, Charles Maclaren, Thomas de Quincey, Sir George Mackenzie, and Sir Walter Scott. These have been arranged in one of the lower rooms off the vestibule of the College, where have also been placed a large collection of the skulls of various animals. In the arrangements for the adequate housing and exhibition of the Trustees' Collection, Sir William Turner has shown the greatest interest, and it is under his direct personal supervision the collection has been duly arranged. In the work of arrangement, especially in the bust department, efficient help has been given by Mr. Henderson, the previous curator of the collection. It may be said that before being placed in their new quarters the whole of the busts, masks, and statuary were thoroughly cleaned and in most cases repainted.

By the arrangement above described the Trustees believe they will fulfil the purposes of the Trust as connected with the Museum, while they will also by-and-by find themselves in possession of an income sufficient to enable them to cast about again for fresh methods of advancing the study of phrenology and its allied subjects.

THE BRITISH PHRENOLOGICAL ASSOCIATION.

The Society held its annual meeting on March 13th in the Memorial Hall, Farringdon Street, to elect a President and Officers for the ensuing year. Mr. A. T. Story moved that Mr. E. T. Craig, the veteran phrenologist, be elected to the presidency, and testified to his good work and popularity in the cause. Mr. Fowler seconded the resolution, and thought the Society would gain honour and profit from such a president. Mr. Craig, the oldest phrenologist living, being now over eighty, had not gone through the world in a quiet manner; but ever since his earliest youth had worked for phrenology. The resolution was then put and carried unanimously, and Mr. Morrell read the address (given below) of the new president, who on account of the inclemency of the weather, had been debarred from attending in person. Mr. Hollander moved a vote of thanks to Mr. L. N. Fowler, for his efforts in aid of the Association during the past year; he had been as anxious and diligent for the prosperity of the Society as a father would be for his family. The resolution was seconded by Mr. Donovan, and enthusiastically agreed to.

In reply, Mr. Fowler thanked the Society, and said that he did not consider it a conceit when he believed he had the

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gift of phrenology—for such it was. He had taken up the science when Combe and Spurzheim were in America, had successfully managed a school on its principles, and ever since early in the "thirties," he had travelled, lectured, and taught phrenology—for more than twenty years in this country—and, in fact, knew nothing else.

Resolutions were then proposed and carried to add Messrs. Smith and Morrell to the list of Vice-Presidents; to re-elect the Hon. Secretaries and the Treasurer; and to re-appoint the Council, with the addition of the names of Mr. Benson, Mr. Brown, Mr. Severn, Miss Oppenheim and Miss Baker.

Mr. Story then read the report and balance-sheet for the year ending, which were adopted.

Mr. Morrell moved, in order to give greater time for the Society's proceedings to be prepared for the Magazine, that the day of meeting be changed from the second Tuesday in the month to the first, and it was agreed to.

Other subjects were ventilated and a general discussion followed.

President's Address.

PHRENOLOGY AND ITS RELATION TO EDUCATION AND SOCIAL PROGRESS.

On phrenologists rests a great and important responsibility. They know and believe they have discovered the true philosophy of the human mind, as expressed through the perceptive, observing, reflective, impulsive, and emotional faculties.

Under this conviction, it becomes their duty to make the principles and the practice of phrenology widely known, so that the science shall become the rule of life in the prospective future. This is a great and mighty power, and 'twould be a dereliction of duty not to exercise it. Phrenology, like every science, requires a mind at once acute, profound, and comprehensive thoroughly to understand it in all its bearings. Every human being demonstrates the truth of the philosophy of phrenology, and should prompt all its advocates to the fullest exposition of the science. As the true philosophy of the human mind, it necessarily associates with it the duty of its practical application to the business of daily life in relation to the hereditary laws, to education, to the choice of studies, trades, and professional pursuits, legislation, and social progress.

It should never be forgotten by its advocates that phrenology is an agressive science because it is at deadly issue with all the old doctrines of mind in relation to individual independence of cerebral force and power.

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The phrenologist has to conquer the world of ignorance in matters of motive, impulse, and emotion. Hence, he must stand to his guns, and be ever ready, and at all times, to fire off his facts with all the energy and brilliancy of an electric flash, and support his arguments by the multitude of proofs that stand in the footpath of progress.

In educating the young, the practical phrenologist has a great work before him, especially in the choice of associates, and a still grander share of usefulness in guiding aright the training of the mental faculties and developing their special powers. At present the student is treated as if success were dependent on a mere effort of the will. This fundamental error leads to very serious moral evils. Boys differing by hereditary tendencies and capabilities are classed as all alike capable of success. To put a boy with little power of memory of words to compete for a prize with another who is gifted with skill in this direction is sheer folly, and leads to lasting wrong and injustice. A youth with little or no capacity for numbers can never get to the top of his class; and not from want of will, but from a law of nature. Schoolmen violate the innate laws and fail. George Combe could never learn the multiplication table. Mr. Milne could never tell the difference between brass and copper without applying the file.

An experienced, practical phrenologist could, in five minutes, classify the pupils likely to succeed in drawing, history, language, music, or literature, and thus save a large proportion of labour, time, anxiety, and life itself.

In the just estimate of conduct and the impulse to action, phrenology would be of great use, and aid the law giver, and the judicial administrator of the laws.

To do justice to the varied capabilities of the young, the practical training should partake of a two-fold character, and alternate between mental culture and industrial training. I have proved this method both benficial to the intellect and to the mechanical powers, and when combined with a proper classification it leads to very satisfactory results.

The happy moral results on the dispositions and character of the pupils, are thus approvingly referred to by Sir James Kay Shuttleworth, Secretary to the Privy Council of Education, in his evidence before a Select Committee of the House of Commons :—

"I think no one can fail to observe, on entering a school conducted upon that plan, (originated by Mr. Craig,) that there is a more kindly relation between the master and the children, and between the children and each other; that there is an absence of that jealousy, and that personal

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irritation that is so frequently witnessed; that the children are more prone to kind offices towards each other, and towards the master, and that they are breathing a purer and superior moral atmosphere than in a school which is conducted upon the ordinary system."

The mental and moral ground of the mind has, as it were, been lying fallow for ages, and the practical phrenologist should now bring to the front the truth that organization, capacity and character are correlated in all the conditions of life. He should courageously and persistently advocate his grand idea of individual freedom and independence. He must sow his seed broad-cast, and in a few years he will reap the full reward of his industry.

We must increase the number of our associates and multiply our branches. To this end, I would recommend the establishment of classes for the practical study of phrenology during the winter sessions. Teachers should be appointed by the council, and public examinations close the sessions. If this method were adopted I venture to think great results would follow in providing a succession of new members, and thereby establish the Association as a permanent institution. The existing ignorance of the nature of the human mind is the growth of countless generations, and will require great and repeated efforts to remove. The task is a great and a grand one, and worthy of the highest aspirations and the noblest genius.

In conclusion, man, from nature, is destined to live in society and is bound strongly by the principles of sympathy and benevolence, the cement of human society, and should lead to the establishment of organized industry, in relation to production, distribution and enjoyment as at Ralahine, and thereby promote individual development, giving to all equity, strength, unity, and happiness.

Secretary's Report.

Mr. President, ladies and gentlemen.—My report will not be a very lengthy one, and I am sorry to say that it will not be so rose-coloured as I should have liked. At the same time, in reviewing the past year, I do not know that there is much cause for disappointment. Our membership has steadily increased, and we now number eighty members, apart from the twenty or more affiliated members of the Hastings Society. During the year two members have withdrawn from the society, and we have lost one member, Mr. Hawkyard, by death. Three of our members have gone to the antipodes to spread a knowledge of the science of phrenology, and you

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will see by THE PHRENOLOGICAL MAGAZINE that they are doing good work in Melbourne. During the year we have had ten ordinary meetings of the Association, and one extraordinary meeting which, being somewhat of a social nature, had the effect of bringing us more intimately in contact with the provincial members of the Association. At that meeting, I should say that several questions were mooted, and in a somewhat irregular way brought before the attention of members. One, it will be remembered, was the question of providing a regular meeting place in which we might concentrate our efforts, and in course of time accumulate the nucleus of a museum and library. This is a very important matter, and should not be lost sight of. But the Committee which was then formed to consider the subject, having met and talked the matter over, came to the conclusion that nothing could really be done until our funds were larger. It is for the Association to consider whether the matter should be left for the present, or whether it should be an instruction to the Council to pursue the inquiries initiated by the committee.

Alike informal was the suggestion of Mr. Proctor that a subscription should be opened for the making of a bust of our late president. Up to the present time it has not been taken up formally by the Association, and could not be except by a resolution of the Council, or by an instruction from the members here present. Personally I should like to see a more aggressive spirit inaugurated by the Association. I should like to have lectures delivered here and there by members, and generally what I would call a teaching campaign opened. But we all seem to be so busy that we have no time for such missionary work.

I have had many letters from provincial members asking that something more should be done for them. For one thing they would like to see fuller reports of the meetings in THE MAGAZINE, but this means a great deal more work. One thing might be done, and I would suggest that it should be, if the Association approve. As a rule, our meetings come so close to the publishing day of the Magazine, that there is very little time to deal with them; if we met on the first Tuesday in the month instead of the second, we should be in a better position to deal with the meetings; perhaps the Association will accept the suggestion. In conclusion I would say that on the whole the years' progress has not been unencouraging; but at the same time, I hope we shall have a much better record to make this time next year.

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The Treasurer's report shows :—

Cr.	£	s.	d.
Balance in hand Feb. 8th, 1887 ...	11	19	5½
Cash taken since Feb. 24th 1887, including membership fees, and £5 from Mr. Brown for Library, etc. ...	30	4	8
	£42	4	1½

Dr.	£	s.	d.
Rent, Memorial Hall	12	15	0
Printing	4	11	0
Advertising	1	15	0
Paid to Recording Secretary, Stamps, etc.	0	12	0
Paid to Organising Secretary, Stamps, etc.	6	6	0
Balance in hand ...	16	5	1½
	£42	4	1½

March, 13th, 1888. A. M. FOWLER.

Notes and News of the Month.

Miss Jessie A. Fowler gave another of her instructive lectures on mental science and physiology at the Athenæum Hall last night, the subject being "Phrenology in the Home." The importance of early cultivating a child's natural powers, and in some cases repressing its evil tendencies, according to the principles of phrenology, was the main theme of the lecture, which was delivered in a very entertaining way. Those who take an interest in the subject of phrenology, and even those who are inclined to doubt the correctness of its principles, would gain much by hearing Miss Fowler before she leaves Melbourne ; as not only are her facts well arranged, but they are told in such a pleasing manner that they cannot fail to command the closest attention on the part of her hearers.— *Melbourne Daily Telegraph.*

It is not necessary to be a professional physiognomist to recognise the fact that the face is, to a certain extent, an index to character. One's first impressions of half one's acquaintances have been formed from their personal appearance, and in particular from their facial characteristics, though the unskilled observer forms his judgment unconsciously by analogy and experience rather than by rule. In "The Face as Indicative of Character," Mr. Alfred T. Story endeavours to systematise the work of Lavater and others, and to show that every curve, protuberance, and wrinkle of the face is a witness to character. He takes the face to pieces, as it were, and gives a meaning to each detail. Of noses alone we have five types—Roman, Greek, Jewish, snub, and celestial ; the first aggressive, the second artistic, the third cogitative, the fourth indicating want of development, and the fifth inquisitive. A well-proportioned nose, Mr. Story tells us, should be about one-third the length of the face, and two-

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thirds as broad as it is long. A blue-pointed nose is inimical to the peace of mind of those with whom it comes in contact. The little book is profusely illustrated with portraits which undoubtedly bear out the author's conclusions. Whether physiognomy deserves to be treated as a science or not is matter of opinion, but Mr. Story has at all events produced a curious and entertaining treatise.—*Sunday Times.*

A new edition of "Board School Gymnastics" is now out. It is adapted for use in the home and the school. Teachers should not fail to see it, as by ten minutes gymnastic exercise morning and afternoon the scholars are wakened up and their attention doubled. Price 1s.

Answers to Correspondents.

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M. C. K., Natal, has great elasticity of mind, is full of hope and enterprise, has an unusual amount of physical and moral courage equal to almost any emergency, is ready to face danger whenever she meets it. She possesses more than average spirit, resolution, and efficiency. She maintains her opinions in all matters of conscience with great fidelity, is more honest and just in her dealings than discreet and prudent in speech. She has an available intellect, acts on the spur of the moment, is governed much by experience, is quick to see what is going on around her, and knows how to take the advantage of circumstances. She has a strong desire to improve and to make the most of herself, and as a mother would take extra care to have her children well-educated and properly trained. She is an enthusiast, has strong faith in the future, she lives for another life as well as this, is industrious, and economical, is prepared to make many sacrifices of her personal comfort for the advancement and improvement of society.

I. L. K.—The boy sitting with folded arms is much given to meditation and inquiry, and will either be a great reader or much disposed to devote himself to mechanics and philosophy. He has fair energy, but possesses a great degree of firmness, perseverance, and tenacity of mind. The boy in the centre has great spirit, resolution, and positiveness of mind, wants to be at the head, and have the other boys play by his direction. He will not be so particularly scrupulous in gaining his ends as the other boy, but will go ahead and accomplish his wishes and make amends after, if necessary. He

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is danger of her being too confiding, trusting too much to what others say. She can take the lead and be responsible, but prefers to be led, and would like a husband she could look up to as her guide. When thrown on her own resources she is firm, persevering, steady, and tenacious, but with friends her decision of character is considerably interfered with through her strong sympathies and affections. She has a religious cast of mind and must have inherited it. She can scarcely be otherwise than devotional, and full of the missionary spirit. She is liable to overdo, go beyond her strength, and promise to do more than she is able; is too liable to measure her bodily strength by her mental desires. She is thoroughly domestic, devoted to home and family, and to doing good. She has a natural fondness for children, and would be popular and successful as a teacher. She is decidedly practical, given to observation and experience, not to theories or speculative philosophy, but is anxious to reduce everything to practise. She is mirthful, entertaining, and cheerful, but not particularly witty. She has artistic ability in the use of the pencil, or in cutting out and fitting things; is specially intuitive; is a great student of nature and of mind. She forms opinions at once. She says but little, and is able to concentrate and condense her thoughts in a few words if necessary. She makes many friends and no enemies.

W. J. B. (Oldham), has great range of observation, wants to see everything on the earth before he leaves it, identifies physical objects and phenomena where others would not. He gathers information easily, has a scientific, pratical cast of mind, but is not so original and profound as sagacious and intuitive. He has a good eye for proportions, can do accurate work where he has to fit one thing to another, is fond of travelling, and has a good memory of places. Is very liable to give his opinion whether asked for it or not, for he is very direct in all his mental operations, and in his likes and dislikes. Is very particular about keeping his engagements, and requires others to be. He has the desire to acquire knowledge, and that which would give knowledge, but has not so much capacity for a financier, or to take the charge of property. He could have made a good physician; has an intuitive mind, and could diagnose disease correctly. He is given to prophesying, for he acquaints himself with the past, understands the present, and draws his inferences with reference to the future. He watches the signs of the times and sees indications that others do not. If mirthful, it is in his manner of saying things, and in the truthfulness and appropriateness of his remarks. Hope does not appear to be specially strong, he sees the darker as much as the brighter sides of a subject. He is partial in his friendships, is particular in his diet, peculiar in his habits, liable to have hobbies and to give his exclusive attention to certain things and persons. He is a very ardent, earnest man, means what he says, and says what he means.

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MAY, 1888.

DR. BARNARDO

HAS an evenly-developed and well-balanced head, and a favourable blending of the various functions of the body; he is not naturally subject to any one extreme more than another; is more level-headed than most men; has all his wits about him, and seldom has occasion to reverse his judgment.



If the likeness given of this gentleman in the *Christian Herald*, on the 28th of March last, be correct to date, his shape of head has considerably changed since he commenced his labours among the destitute boys.

According to the shape of the head as portrayed in the *Christian Herald*, he has a strong social and domestic brain

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and disposition, and the capacity to make many friends and keep them. He has a fund of social force, and is capable of attracting others to him; his social mind appears to be about equally divided among all classes—old and young, male and female. He is capable of strong attachments to places which he can call home, and where he can concentrate his efforts. He has the power to apply his mind closely and connectedly if necessary, and yet can easily adapt himself to a variety of business. He has a good base to his brain, which is well set upon his shoulders, indicating a strong constitution, free circulation, and great energy and force of character. Impediments are a stimulus rather than a hindrance to him. He is high in the crown of the head; also from the ear to the top of the head, and unusually high from the chin to the crown of the head, giving him great individuality of character, a self-contained will, and disposition together with great power to resist disease and foreign influences. He would take any amount of responsibility within the bounds of reason. If responsibilities increase gradually, he will continue to carry the burden almost without being conscious of the fact.

He has fair conservative power, and can control his feelings and manage his forces with discretion; yet would act with promptness, and manifest great individuality of character. The crown of the head indicates great independence and self-reliance, and he has more pride than vanity. He would prefer power to popularity, and would resent any foreign interference with his ways and methods.

It must mean a great strain on his powers of circumspection to regulate his movements, when he sees so much to be done, and such limited means with which to do it. He would be strongly tempted to act upon the principle of the ends justifying the means. The moral brain is well developed in all parts, and thereby helps to give strength and stability of character. His strong sympathies joined to his domestic feelings, and especially his interest in the young, has led him from one step to another, until he is now at the head of one of the greatest institutions for children in the country.

His talents are of the practical and scientific class: he is quick to observe the conditions of things around him, and to judge correctly of property, its value and uses. He has much versatility of talent, and a good general memory of business transactions and ordinary occurrences. He is very apt to make comparisons, to judge of the fitness of things, and to take advantage of circumstances. He has a very quick intuitive perception of character, of truth, and of results; is disposed to be direct and to the point in conversation and

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public speaking, without many preliminary remarks. He may have other prominent traits of character which the side view of his head does not render visible; but his side head shows great power of observation and ability to gain information, and a very strong consciousness of his own individuality and importance, great will power and determination of mind, joined to great activity of body and mind.

L. N. F.

HEREDITY.

THE inheritance of the peculiarities of physical structure is a matter of daily and hourly observation, and the minute fidelity of it is at times very remarkable. Agassiz placed on record cases where traces of surgical operations had been transmitted. Sometimes parent and child are not only alike in form and feature, but even in tricks of tone and gesture, handwriting and gait.

The predisposition to certain diseases like gout or insanity, often developed after maturity, is transmissible; and also the liability to die about a certain age. The famous Turgots, for more than a century, rarely exceeded fifty years of age; and insanity often appears after the meridian of life in several successive generations of a family. The remarkable faithfulness of reproduction in the majority of cases, is a fact somewhat parallel to the growth and maintenance of an organism, wherein, with the constant succession of cells, each of brief existence, substantial identity is kept up. There do not seem to be very marked differences in babes, yet from the same food one will become a man of muscles and energy, another of nerve and brain, a third a portly man of ease-loving habits. All the original peculiarities of each tiny human nucleus pick out from a common nourishment elements like themselves, rejecting the rest.

Inheritance is not only physical, but intellectual as well; great ability in mathematics, painting, music, and other departments of effort, has clearly been received at birth in many thousands of examples. The Bach family for two hundred years maintained exalted rank in music. The direct succession of very able men in the families of Pitt, Napier, Fox, Herschel, Darwin and many more, is evidence that mind and will are as transmissible as complexion and stature. This is more apparent in a country like England, where the institutions and customs favor and confirm the results of heredity, than in America, where there is no law of entail, and as yet little of

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the ambitious founding of families. There is abundant evidence to prove that heredity can be moral as well as physical and intellectual. The Stuarts were as constant in the presentation of certain moral traits as the family of the Churchills or the American Adamses are in others. Improvidence, penuriousness, dishonesty, and good judgment, once thoroughly established in a stock, persist with quite as much tenacity as the familiar eyes or nose. The inheritance by posterity of the changes wrought on individuals by their experience, is the basis of the modern explanation of the growth of instinct and the evolution of human intelligence. Darwin has developed this theory in a masterly manner. He gives as an illustration, that between the finished skill of the honey-bee and the rude capabilities of the bumble-bee stand the intermediate powers of the Mexican melipona. This last insect constructs a comb of wax, almost regular in form, consisting of cylindrical cells, in which the larvæ are hatched, and a certain number of large cells to hold the store of honey. The latter cells are nearly spherical and situated at a considerable distance from each other. Now, any slight variation of organization or instinct, by which the melipona would construct its cells more uniformly and compactly, would economise its wax and labour and bring it up toward the plane of the honey-bee. The generations of insects succeed each other so rapidly that no modifications can be detected among species low in the scale. Honey-bees, however, are not possessed of unadaptable and rigid instincts, for they have been observed to spring arches and buttresses in their cells to avoid glass rods purposely inverted. An organism's advantage plainly lies in an increase of its skill and ingenuity, and any slight advance made by individuals is preserved by heredity, persists in tendencies and habits, and becomes fixed as instinct.

The development of intelligence among mankind is accounted for in the same manner; efforts at first painfully made by our ancestors in new paths were at last rewarded by the facility that comes with repetition, their immediate descendants were born with new aptitudes and an organization with a wider range of powers; the acquisitions thus gained and transmitted have grown into the varied faculties of the men and women of to-day. "Mankind," Comte says, "is as one man, always living and always learning." The passing away of one generation and the birth of another do not interfere with the constant progress of the race.

The method applied to the explanation of the growth of instinct and intelligence has been used by Darwin in approaching the problem of the origin of the conscience from the side

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of natural history. He deems it to have had its beginning when an animal could contrast the transient pleasure given by the gratification of a passion with the abiding pain afterward felt. An enlargement of memory must have come before the intermediate and remote effects of actions could be compared in consciousness, and the greater good recognized and chosen.

The theory of conscience, which holds it to have been created by the experiences of the race confirming habits best suited for social life, well accords with the theory of morals which takes benefit or utility, in its largest sense, as the test and sanction of right conduct.

While the manifestations of heredity in their obvious effects are interesting, yet the laws brought to light by an examination of some results apparently exceptional and contradictory, are of still deeper interest. A single great law may underlie a large group of problems, yet many other principles of minor weight may co-operate with it and obscure its direct force. The study of residual phenomena is ever fraught with increased knowledge and the unfailing testimony that where law seems to be at fault, it is only so from our ignorance of the varied energies at work, which are constantly revealed to the patient searcher for truth. In the science of heredity many apparent anomilies have been resolved in allowing for the action of forces newly discovered or applied.

The study of the numerous powers of the mind has of late years attracted much attention; observation has found that there may lie latent in a man, tendencies and forces whose existence he may never suspect, but which he is capable of transmitting to children who shall palpably develop them. Insanity, gout, and melancholia, frequently skip a generation and reappear when hopes have been entertained that the evil trait had died out in the family. A son may resemble his mother very markedly, and have children with the features and character of his father. The evidence of heredity is thus borne out frequently in the long run, when to a contracted view it would seem at fault. An individual inherits not only from his parents but from all their predecessors in the line of life, and just what shall appear evidently in him, and what be hidden in unconsciousness, none can tell. The surface forces of the man may be like the momentum of a tree falling down a mountain slope, but the inner and dormant powers never to be manifested during a lifetime may as far transcend the energies actually shown as the force of the fire which the tree may feed excels that of its mere bodily impact in descent.

The dormancy of traits accounts for atavism or the reversion of an organism to the form and character of ancestral

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stock. Pigeons, dogs, and horses, frequently relapse, so to speak, to the inferior type from which they have been bred, and so exhibit a wide divergence from their immediate parents. Reversion of this kind has been noticed in the silkworm after a thousand generations. So long in Nature does an organism retain substantially the same form, that when Art produces a rapid modification of structure, or desires to seize upon a valuable and marked variety, repeated and careful selection is required to give a permanence.

The principle of atavism explains the curious resemblance often seen in a human family between uncle and nephew; the likeness in such cases is derived from some common ancestor, the grandfather, most likely.

Mr. Galton, in his work on "Hereditary Genius," adopts the statistical method to prove that illustrious men arise oftenest from families displaying eminent talent, and have relatives approaching to themselves in ability in a degree proportioned to the nearness of kinship. A man of genius is much more likely to have a remarkable father or son, than a nephew or cousin. Great men, Galton says, seem to arise like islands, isolated and unaccountable; but this is an illusion—they are given to us by parents unknown, from the necessarily limitations of fame; islands are but the tops of hills whose whole extent is hidden by obscuring ocean. Yet the exceptions to this rule are very momentous; why should Cromwell, Milton, Gœthe, and so many others leave behind them unworthy children? Was it from unfortunate mating with an inferior mother, or because the vitality, physical and mental, was too much drawn on for the individual life for worthy continuation? How can it be explained that men like Burns and Faraday should come up from families in which even enthusiastic biographers can find nothing to distinguish them from their neighbours?

The wide unlikeness frequently observed between parents and children in talents and character suggests an analogy with a familiar fact in chemistry. A compound's color, weight, and other properties, may be changed almost beyond recognition by adding or eliminating a single element. It is somewhat so in human nature; a father of warm passions or strong acquisitive impulses, may transmit all his traits to a son, except prudence; and the omission may cause much sympathy for a reputable and worthy man's being afflicted with a boy so unlike himself. If the lack in inheritance be in permanence and application, of what value are splendid talents without them?

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A lens, externally not to be distinguished from a perfect one, may, from some slight defect in composition or handling, give images blurred and distorted, instead of true and beautiful. A chain is no stronger than its weakest link, and a small lack or discordance in the elements of character may exclude it from the exacting demands of high place. We often hear regrets that men of genius so seldom have living descendants, but we must not overrate the persistence of ordinary families; taking the first eleven names of acquaintances that occurred to me, I found that three of them were in a fair way of being the last of their race; every old person can recollect the dying out of many once numerous families.

Ribot, the French authority on heredity, alleges two causes as among the chief at work in cases where the law of transmission does not obviously manifest itself. The first is the disproportion of an initiatory force to the amount of energy it may liberate or direct, as in the slight agencies by which fires are lit or explosions set off. The accidental surroundings of a mother before the birth of her child may affect it for life in a way altogether disproportioned to the forces at work. The military excitements in which Madame Bounaparte lived just prior to Napoleon's birth are well known. Anxiety, grief, elation, an unusual degree of physical health or debility at such times are productive of very striking effects, quite capable of making the likeness between parent and child in form and disposition. The Greeks believed so strongly in the potency of pre-natal conditions that they not only guarded mothers who were bearing, with the kindest care, but used even to surround them with beautiful works of art, that imagination might act a favorable part.

The second cause which Ribot thinks often tends to obscure the evidence of heredity, is the transformation in development of characteristics which are the same at root. Thus a consumptive father has a son who suffers from rheumatism or paralysis. Here the transmission has simply been that of a feeble constitution, which gives way in the first circumstances of severe trial—those favoring rheumatism, paralysis, or other disease. The crystal of life, to use Galton's figure, is disturbed, and reposes on a new facet. In cases where talent appears conspicuously in a family, it may be that energy and patience, productive of but ordinary results in a father, are directed by his son to supplying some new public want, or filling a position created by some sudden national emergency. The constructive powers of Stephenson were less remarkable than his dogged perseverance; and

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when the world needed steam locomotion, he was the man to give it, and surmount the immense difficulties in the way. His strong will is not a rare trait of character, but, joined to his ingenuity, it won him success in his great opportunity. Had Charles I. been a good king, Cromwell would probably have died a brewer. Unbending will was also his chief characteristic, but at Huntingdon it could have enjoyed but narrow play. Galton has confirmed his opinion that Nature is more powerful than nurture in moulding men, by collecting elaborate testimony from all the illustrious Englishmen of science now living, who say for the most part, that their tastes were either innate, or manifested themselves very early under the influence of training, and in some few cases were developed in antagonism to a particular kind of education imparted to them.

(To be continued.)

CURIOSITIES OF CEREBRAL MANIFESTATIONS.

SUFFERING from a severe attack of bronchitis, I returned to my family in London in 1876, having been occupied some years as a ventilating engineer in connection with public and private establishments in Glasgow, Lancaster, Manchester, Bolton, Oldham, Leicester Old Town Hall, Wolverhampton, Birmingham, the metropolis, and other places.

The only dwelling house to be obtained near the three stations in Hammersmith was a new one in Redmore road. After we had got settled in the house, we discovered that it was utterly without drainage. The sordid landlord had dug out eight or nine feet of excellent gravel and sold it, and also the gravel of half the roadway in front of the house. To save the expense of drain pipes he dug a deep sump hole or well in the yard and covered it with boards. Over the planks he laid about a foot of rubbish from dust bins. Into this dry well all the excreta and water from the cistern and the sinks flowed. The fluid would drain away, and the solid corrupting fever-making mass would accumulate to cause zymotic and other diseases. We sought another house and left the sewage works behind, and removed to number 2 in the same street.

We were not long in our new home before we discovered that, owing to the dead level of the house drain, the sewage from the water-closet could not flow towards the main sewers some ten feet below the surface. The yard became charged with the solid materials of the W.C. The evil increased to such an extent that an expert who is employed in this work

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brought long iron rods and forced a free passage towards the sewers in the front street. This was a temporary expedient but did not remedy the evil, and served to expose the defect in the sanitary law, and the blundering indifference as to inspection of the authorities.

In a very short time my health became worse, and the bronchitis chronic, rendering me unfit for outdoor work or exposure in winter. Medical assistance had to be called in, and on one occasion the doctor found the pulse very quick, and also that inflammation of the blood had set in, and indicated on the clinical thermometer to be 101⅘ths. When he retired, I found this condition marked by my own clinical thermometer. I determined to check this approach to the point of dissolution by taking a nervine (free phosphorus) which had the desired effect. I continued in this varying condition of revival and depression for seven years. A mild summer enabled me to look out for a house with better sanitary surroundings, and we removed to Andover road. Here there was more open space, and free currents of air, as the garden was at the end of a long thoroughfare. My health improved, but broke down after the inclement season in December, 1884.

A surgeon was called in, who examined the pulse, and looked at the tongue, but did not apply a clinical thermometer to ascertain if there was any inflammation in the blood. After taking his pills and a bottle of his medicine, I was seized with stupor, followed by delirium and unconsciousness in the night. It appears that next morning I was strange and incoherent in speech and expression. The girl employed by Mrs. Craig became alarmed, and ran out of the room, saying, "Mr. Craig is going mad: grinning, pulling faces, and talking about men and women on the wall." The manifestations indicated another over-dose of *hyoscamane (neubane)*. The physician had given me a recipe in which *digitalis (foxglove)* was the chief ingredient, to reduce the action of the heart and lower the pulse. It did this and more, for while reading the *Co-operative News* with a lighted candle, insensibility suddenly supervened, I dropped both newspaper and candle upon my knees. The paper burst into a blaze, and if I had been alone I should have been severely burnt. The incident aroused my prejudice, and I gave expression at the time to my indignation in the following:

LESSON FROM LIFE.

Through all the various themes I've sung,
So warm the heart, so sound the lung,
I've been as buoyant as if young;

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But now I *must* be growing old,
For at the fire I'm all a-cold.
The heart requires a level flow,
The lungs sit up to have their blow.
As anxious cares distress the mind,
To soothe them both, I sit *inclined.*
These maladies have murdered sleep,
And Medicus, with mystic sweep,
Wrote—"*Digitalis* must be taken
In ev'ry four hours, and well shaken."
He'd learnt his lesson, and with hope,
Would make me sleep without syncope.
But ere 'twas time to say "Good night"
The heart gave way—I dropped the light;
Or thank those aids that weekly swell,
Or bid old friends a long farewell.
The heart could not the brain inspire,
And hence my Christmas *News* took fire!

MORAL.

Would you escape these mental fogs
Throw *digitalis* to the dogs!

Dr. Pereira says: "The sudden change of position in those who are much under the influence of this medicine is attended with great danger, and in several instances has proved fatal; for the power of the heart being enfeebled by digitalis, when a demand is made on this viscus for an increase in the force of its contractions by the change from the recumbent to the standing attitude, it endeavours to make up for its diminished force by an increase in the frequency of its contractions; and not having sufficient power to propel the blood to the head, fatal syncope (fainting) has been the result."

As spasmodic asthma is a frequent attendant on old age, it may be useful and suggestive to give the results of considerable experience, likely to be of great service in some cases. Lobelia inflata, a botanic medicine, prepared by the shakers of Watervleit, in New York State, has a soothing and quieting influence over the spasmodic action of the heart in most cases, when given as a syrup of Lobelia. I have often derived immediate benefit in the arrest of spasm, by taking one teaspoonful. There is no danger of syncope under its administration in this form. It is composed of one-third Lobelia, to two-thirds clarified treacle.

Another very useful tincture, made from the American wild cherry-bark, called Prunine, is of the highest value in cases of lung disease. It is antispasmodic, soothing, and tonic, and is very useful to the young suffering from affections of the lungs, or incipient consumption. Several lives have been prolonged by the timely administration of this invaluable preparation. It is useful in indigestion and after spitting blood.

I had asked the surgeon who supplied the medicine he administered of what it was composed. He replied that he never told his patients what he gave them. It appears he sent a second supply, which I refused to take. I also refused to take any kind of food, but freely drank soda and milk when offered. The pulse showed increased disturbance in the action of the heart, and the lips betrayed the degradation of the blood. The surgeon told my family "he had done all he

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could for me, and that I was dying!" Next morning he called and expressed his surprise to find me sitting up in bed. He declared me "one of the most remarkable patients he ever had."

Owing to experiments on myself and discoveries I have made, I never had occasion to consult a medical man during the past three years, although for the previous seven years they were frequently in attendance in winter, and often in summer.

From recent experience, I am impressed with the conviction that the medical profession in all ages have hitherto been entirely wrong in their treatment of the moribund condition of humanity, and that the intense pains and spasmodic agonies of the death-bed might be materially mitigated, and often prevented, by the methods I have devised.*

In December, 1886, the servant girl expressed great apprehension of the rats she heard beneath the floor of the kitchen. The landlord pooh-poohed the matter, as the drains were made sound before we became tenants. Notwithstanding this assurance of sanitary safety a rat was seen to run from the fire place. Mrs. Craig also saw one jump from the kitchen table. On another occasion I was told a rat was in the kitchen, and went down with a percussion hammer, and driving it out of its hiding I killed it at a blow. We tried to find out a hole in the floor, but could not, and borrowed a terrier dog which soon found an opening under a brick placed to raise a box from the floor. This was made up, but still the rats held their "plan of campaign" under the floors, and as part of the floor of the kitchen was of stucco they worked their way through. Another was killed and shown to the landlord, as he declared that the previous one must have got through the ventilator in the wall of the foundation. The rats now began to ascend the stairs, and forced the family of four to occupy my bedroom, causing a new phase of disease in almost constant spasms, and more copious expectorations from the stomach and lungs than ever experienced before.

I wrote to the landlord and insisted on two boards being taken up and the drain examined, when it was discovered that the plumber, who had been engaged to look to repairs, to save about five feet of lead piping about an inch in diameter, had removed a circular drain pipe from the 6-in. drain, from the water-closet, so that the water from the sink-stone in the kitchen might find its way to the open drain. Thus the sewer great rats had a ready way of getting at comparatively clear water.

* See "The Science of Prolonging Life," 1s., published at 10, Andover Road, Hammersmith.

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Their numbers rapidly multiplied till they became a nuisance and a danger; as they made openings for the admission of sewer gases, the fruitful source of typhoid fever. I had known families that had lost two and in other instances three of their children, who are the most sensitive to zymotic germs. I had become exceedingly susceptible to atmospheric changes. As the landlord was reputed to be a money-grabber, and a "screw" in paying workmen, I could account for scamped drains, and defective pipes, which would again occur. We, therefore, determined to leave the house. There was a difficulty in finding another. No. 7 had been built by a retired grocer for his own occupation. He had bestowed some trouble to make the house convenient, and it was better finished than any house I had ever seen of similar size. It was one shilling a week more rent than No. 3, and it was well worth the difference for its internal arrangements and its quiet neighbourhood, as the street was not used for ordinary traffic. There were wall ventilators in every room but two. The ventilators were objected to by many, and hence, its lack of tenants. The ventilators were a strong point of attraction with me.

After being assured that there were no complaints as to smoke or anything we took the house, and found it very convenient, with two evil conditions. 1st.—It was the most smoking house we had ever known, and the late tenant was constantly complaining of the nuisance to the landlord and her neighbours. The landlord denied the smoky conditions. I told him plainly that his statements were unreliable and untruthful. I had cured chimneys that were equally troublesome, and told him every chimney might be completely cured, and as he was close-fisted as to workmen I would leave the house if not made habitable.

On calling for the rent one day he found all the rooms full of smoke, and on entering one he was seized with a violent fit of coughing. He was asked "if he didn't think it smoked a bit?" He said, "What can be done?" I pointed out that all the chimney shafts were perfectly straight, and the cowls put up by the previous landlord were too narrow and too angular. The straight French Louvre would cure them. Every chimney was thus cured save one, my bedroom, where the fanciful grate projected too far beyond the arch, and while the smoke ascended the sulphurous fumes escaped into the room, and became offensive to the eyes, nose, and mouth towards morning.

Another unexpected nuisance arose from our next door neighbours, being mostly deaf mutes. On one side we had

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improvident borrowers; on the other, there were four out of seven of deaf mutes; the youngest a little imp in mischief in making bonfires, putting a cat under a board and sitting on it, throwing stones, and ringing the bell, and raising the knocker. I found the father and mother were not cousins, but the grandfather of the mother was a deaf mute, and she had had alternately deaf mutes, and children with all their senses perfect. The father was an industrious man, but he raised a conservatory and hot-house in his garden which became a nuisance to the neighbours, who wished us to sign a memorial for their removal. We preferred to remove ourselves to a house at a lower rental, and as No. 10 became vacant, we became the tenants during the first week in January last.

Age and protracted weakness left me little power of resistance to the bitter blasts and foggy atmospheres, which, together with the worry, brought on what I had during the winter foreseen with a saddened apprehension, which I had never before experienced: and in the long, sleepless nights of this winter, for the first time repeated to myself some of the songs of sadness which Mrs. Craig for many years has often sung for me in her sympathetic voice. Her notes in a minor key being powerfully effective in moving the heart-strings of affection, I often found myself humming Moore's "Silent O'Moyle be roar of thy waters," and the imprisoned patriot's song written on the walls of his prison:—

Yes! the strife is o'er, with all its pangs and all its sorrow,
Death will soon be past—a brighter world will dawn to-morrow,
Proud oppressor thou shalt see,
Mine the triumph, mine the victory!
Death but sets the captive free!
Yes! it comes at last, as from a troubled dream awaking,
Hope shall droop no more; a brighter morn around me breaking!

As before stated, the weakness of the body, the severity of weather, with the worry of removing to another house of lower rent brought on a crisis followed by a severe "fyte" for life, making the eleventh since 1877, and the first during the past three years. The removal to No. 10 caused a little feverish excitement, and some conditions I had never before experienced, so that when I could I made a rough note of it, on my partial recovery.

On Tuesday, 17th January, the heart began to show signs of disturbed action, the pulse indicating 100° with greater frequency of spasmodic derangement in breathing. The next day, the pulse indicated 110°, with more feverishness and violent spasms.

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I had often applied the beautifully simple system of Dosimetric Medicine to members of my family with prompt relief and lasting benefit. In the spring of last year, for the first time, I applied the granules with marvellous success to myself in a severe attack of Pleurisy. I was indebted to my friend Dr. S. Eadon, M.A., for my knowledge of this elegant mode of curing disease originated by Dr. Burggraeve, and translated by Dr. Allbut, of Leeds.

My first attack arose from venturing out one fine sunny day when the north-east wind prevailed. I walked about a dozen yards from the door when I felt it desirable to stop and put on a cashmere scarf and breathe through it. It was too late, the mischief was done in the first inspiration of cold air.

The following morning I was seized with such acute lacerating pains that I involuntarily cried out, and was unable to turn or move in the least. A few hours would have destroyed life. Fortunately, I knew the Dosimetric remedy in three different kinds of granules, about the size of a pin's head. I took a granule of Arseniate of Quinine, one of Strichnine, and one of Digitaline, every half-hour. The second dose gave relief, and in three-and-a-half hours I was quite well. This gave me great confidence, and although I had taken no medicine for the past three years, I took a dose of Chatand Sedlitz, and one or two granules of Veratrine, to reduce the action of the heart and pulse, which began to manifest less excitement. I found solid food caused spasm, and therefore knew that the blood was becoming inflamed. Since 1887, I had used my clinical thermometer with great success, to enable me to apply the granules to reduce the pulse; but as the inflammation of the blood bespoke its degradation and the relaxed condition of the capillaries, it was necessary to stimulate the nerves of the arterial system rather than the circulation. If the natural stimulus were used, where chemical aid and the drug is alone applied, about one-half the human race would double the lease of human life.

I have added ten years to my existence, by using the natural methods I have devised to prevent the coagulation of the blood by its vitalizing distribution. E. T. CRAIG.

GOOD CHARACTER.—What we call the sterner virtues alone cannot make a good character. The man of integrity who is cold, or hard, or unamiable, is as far from moral goodness as he is from moral beauty. He who prides himself on being righteous and forgets to be kind is not truly righteous. We cannot analyse character and parcel out some parts of it to constitute moral goodness and others to form moral beauty. Each is wrapped up in each, and only together can either maintain a healthy life.

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THE BRITISH PHRENOLOGICAL MEETING.

AT the ordinary monthly meeting of this Society, held at the Memorial Hall, Farringdon Street, on Tuesday evening, April 10th, Mr. Morrell in the chair, a paper was read by Mr. Severn on the "Discovery and Nomenclature of the Organs." Each faculty was dealt with separately and exhaustively in relation to these circumstances: he had hoped to have added something about the harmony they bore to one another, but had found it too much. Mr. Fowler, answering an opinion of Mr. Morrell's that the nomenclature of the organs was not yet as perfect as it ought to be, said that in 1883, when in America, he had a long conversation with his brother, the late O. S. Fowler, on the subject, who had since written a book containing considerable amendments and alterations in the system. Mr. Webb, Mr. Donovan, and other gentlemen spoke, and the meeting closed after the usual vote of thanks to Mr. Severn.

WOMEN IN HIGHER WALKS.

A CHAT WITH MISS JESSIE FOWLER.

WHEN you call upon a young and prepossessing lady, and she proceeds at once to lift down a number of death's heads from an adjacent shelf, it would not be unnatural to get up and take your departure *sans ceremonie*. But a representative of "The Daily Telegraph" had an experience of this sort on Saturday morning as he stepped into the office of Miss Jessie Allen Fowler, at 35, Collins Street, East. It is true that half a dozen skulls are not pleasant company, but he remained and chatted with the lady about a number of matters in which she is an adept, and particularly concerning phrenology, which she practices. Miss Fowler is making a tour of the world, lecturing on this peculiar science as she goes, as well as teaching gymnastics to ladies. In England there are few people who have not heard of Professor L. N. Fowler, who is a leader in the phrenological world, and who has contributed to literature many works bearing upon the subject. Miss Fowler is a daughter of this gentleman, and it speaks volumes in her behalf that during the absence of her father for a considerable period in the United States of America, of which, by the way, the lady is a native—an "Amerrikan" woman, she calls herself—she conducted the whole of his business with credit to herself. Her mother was a doctor of medicine, with English, French, and American diplomas; she has an aunt

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who practised in surgery in New York for thirty years, and who is now located at Birmingham in a similar capacity; so it will be seen that Miss Fowler comes from a remarkable family. While woman occupies her present position in the human scale, men are inclined to look upon one who follows a walk out of the ordinary course of female life as strong-minded, and when that term is applied to a lady many people do not care to seek her acquaintance. Not knowing Miss Fowler, they may, and having heard of her probably do, picture her as tall, bushy eyebrowed, coloured spectacled, lean, gaunt, and snappy-tempered. She is not; in fact she is very much the reverse, and while it is always a pleasure to talk with a prepossessing young lady, it becomes more so when her conversation trenches on matters that comparatively few of her sex know anything about. Her father professing phrenology, it is easy to understand how she came to know something about the science; but why she followed it up and made it a profession is a question she can answer for herself.

"It was forced upon me," she says. "While I was occupying my father's place I found many who endeavoured to treat phrenology as so much nonsense, and that made me want to discover all about it, so as to be able to answer them. I accordingly entered the Women's Medical College for the purpose of studying the brain and the nervous systems of the head. I had to go to the college because it was so difficult to get human brains while I was at home. Although perhaps I could have purchased them from the doctors, still I would probably have met with great difficulty at times."

"If the police heard of it they would have wanted you to account for the rest of the body," suggested the interviewer. "Exactly," was Miss Fowler's reply, and, producing some casts and models of brains, she went on with a little lecture, demonstrating how certain features had certain places in the brain, these places, according to the size of them, producing those little lumps or inequalities which everyone may feel by passing their hands over their heads. "But," she said, "it is not a bumpology at all; it is a far deeper science, for as I have showed you, to properly understand it, it is requisite that the whole of the brain should be understood as well as the nerves and cords associated with it. This I found out by dissection, and though at the college I was compelled to study anatomy generally, still I confined myself mainly to the head."

People who know anything have a good idea of what phrenology means and what it is. What they would most like to know is how it is to be practically applied.

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"Everybody should study it," says Miss Fowler, "so as to enable them to form an estimate at once of the characters of people they meet from day to day. Employers should have a knowledge of it, in order to deal properly with their employés. Very often the master has a workman who does not give satisfaction. Now, if he had made a study of phrenology he could at once see the bent of the man's mind, and by judiciousness utilise him to their mutual advantage. It is equally serviceable in private life, where it would enable one to account for certain things in their friends that they cannot understand, as well as to check and reform irregularities in their own character."

It was suggested to Miss Fowler that when phrenology is made part of the State school curriculum the outcome will be that ladies and gentlemen of the future will, as soon as they are introduced, start about feeling one another's bumps, in order to ascertain just what kind of a person they have met.

"There is no necessity to feel at all," said the lady. "It can all be decided by a glance. For instance, when the head is broader from the orifice of the ear to the centre of the forehead than it is to the back of the head, you know at once that such a person is intellectual, for everybody, whether they be believers in phrenology or not, are well aware that the intellect is not seated at the back of the head." Then Miss Fowler discoursed a lot concerning the various bumps, and their effects one on another. With her models before her, she pointed out the inequalities and the location, and gave cases as instancing her remark. "Look at this," she said, pointing above the ear. "That is acquisitiveness, or the desire to hoard up everything. Mr. Henry Miller, who died the other day, had that largely developed, but he had not the corresponding faculty to check it. That is benevolence which is placed on the top of the head. Now if Mr. Miller had had a large lump there he would have gone on gathering in money, but his object in life would have been to give it away in charity. The late Mr. Peabody had acquisitiveness largely developed, but his bump of benevolence was also large, and the result has been the many good works associated with his name. Miss Fowler went on to refer to the practical side of the question, to show how the science could be brought into daily use. For instance, when a man calls on the editor of a newspaper and informs him that the people of the country are hungering for his writings, the editor just sits down and begins to measure the would-be scribbler's head. He looks to see if the man has sublimity wherewith to wrap up his ideas in choice words; cautiousness, to prevent him from

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exaggerating; perceptiveness, to grasp a fact quickly; concentrativeness, to make his statement in as few words as possible: and if the man has not got all these qualities, then the editor can advise him to go to bricklaying, farm labouring, or some other occupation, in which he would meet with greater success in life. The same thing applies to auctioneering, where lots of "imagination" is wanted as well as "language" to exercise it; or to engineering, architecture, and such other pursuits where "constructiveness" is a valuable faculty, and so on *ad infinitum*. Parents should be acquainted with it, so as to enable them to mould the character of their children, to check evil tendencies in them, and so on.

Miss Fowler chats in a way that makes a forbidding subject most interesting. While in this country she intends, as she has done during the past few weeks, giving lectures in all the centres of population, as well as attending at her studio daily. There is much to be learnt from a talk with her, and if she succeeds in planting here some of her knowledge on matters which concern women themselves, her visit will not have been an unwelcome one.—*Melbourne Daily Telegraph.*

How Spiders Moult.—When a spider is preparing to moult it stops eating for several days and fastens itself by a short line of web to one of the main lines of its snare, which holds it firmly while it proceeds to undress. The skin cracks all around the thorax, and is held only by the front edges. Next the abdomen is uncovered. Now comes the struggle to free the legs. It works and kicks vigorously, and seems to have very hard work, but continued perseverance for about fifteen minutes brings it out of the old dress, and it seems almost lifeless, and is limp and helpless for several minutes, but gradually comes back to life and looks brighter and prettier than before.

The Intelligence of Birds.—Dr. Charles C. Abbott says that in experimenting on the intelligence of birds, when he girdled branches on which birds had built their nests, causing the foliage to shrivel, exposing their nests, although they had laid their eggs they would abandon them; but if the nests already contained young birds, notwithstanding the exposure, they would remain until the young were able to fly. He placed a number of pieces of woollen yarn—red, yellow, purple, green, and grey in colour—near a tree in which a couple of Baltimore orioles were building a nest. The pieces of yarn were all exactly alike except in colour. There was an equal number of each colour, and the red and yellow were purposely placed on the top. The birds chose only the grey pieces, putting in a few purple and blue ones when the nest was nearly finished. Not a red, yellow, or green strand was used.

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ACONTIUS AND CYDIPPE.

A DRAMATIC STORY.

[*Continued from the* APRIL NUMBER.]

CYDIPPE: We have got no hurt
From these good men. I pray your patience, mother,
They are most reverent. This fair gentleman
Hath told me much I knew not—much I prize;
He hath said things you've told me many a time,
But much more too, and of most pregnant worth.
He is from Cos.

DIOTIMA: And hath a cozening tongue,
I doubt not. All these gentry need be watched.
But here's your father; he shall talk to you.

ACONTIUS: Madam, I crave your pardon, and beseech
You hold no anger 'gainst your daughter here.
She hath done nought a modest maiden might not;
In her hath reverent custom nothing suffered,
Nor any nice observance failed through her.
'Twas I, who in the fulness of my heart—
A whole year's worship forcing me to speak—
With gentle urgence her attention claimed,
And then detained with utterance of my thought,
That I must give unto her ear or die.

CASTOR: Tell in plain words thy plain keen passion, man,
What need of all this ravelment of words?

ACONTIUS: I tell my plain thought as a plain man should—
Sufficiently to make it plain—no more,
And with due reverence to the subject o't.
One gives not worship as one hucksters wares.
Believe, dear lady, from the farthest isles
Of our fair Greece, I come to offer vows
Of chastest love to your fair daughter here.

DIOTIMA: Sure he is mad, or else a poet. Come!

CYDIPPE: I would the whole world were as mad as he!
O what a world 'twould be! How fair! how glad!

ACONTIUS: I am not mad, nor yet a poet, but
My whole life hath these twelvemonths past or more
Concentred in one pleased but heavy thought;

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That I might be held worthy of her thought,
Of her command, her seivice : then the world
Could hold no danger, yield no hardship which
I would not dare adventure for her sake.

[*Enter* EGON.]

EGON : Tut, tut ! What's all this clamour—all this coil ?
Daughter ! Dione ! good wife ! what is this ?

DIOTIMA : This stranger here makes bold to woo our child ;
A man of nought, I doubt not, from some isle
We know not, and none other knows belike.
'Tis shameful that one cannot seek the shrine
But one must be confronted by vile men.

CYDIPPE : Mother, I pray, give not such graceless words
To him. There is no goodness in the world
If he you name so harshly be not good.
He hath done me no wrong, nor spoke no wrong ;
But all his words were such as one might use,
Who had all wisdom and all worship gained ;
Though with such fervour spoken, and a voice
That thrills one like the soft Æolian harp.

DIOTIMA : Indeed, indeed ! thou art as stout as he.
He knows what note will lure a silly bird.

EGON : Nay, chide her not, good wife ! She knows no wrong.

DIOTIMA : Knows she no wrong ? Then grow they older now
In innocence than in my girlhood days.
Nay, you may laugh, Dione. You should know
More duty than to speak with idle men
And dissolute.

DIONE : Idle and dissolute ?
They were not idle while they spoke with us,
And dissolute describes no act of theirs.

CASTOR : I gave this lady honourable words,
And also offered her my hand in marriage,
Which still I offer, you being witnesses,
And will make good to-morrow, if she choose.
My friend will tell you who I am and what.
And as for him, there is no higher name
In Coa's isle, nor yet a nobler nature.
There is no tinge of mean, or low, or gross
In all his goodly fabric ; while his soul—

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I know him as I know my hand or foot—
Gives promise of a new heroic age.
He seeks high deeds, the turmoil of the great;
Would fain adventure on some parlous quest
At bidding of the high and mighty gods,
Or of this maiden; whose most dainty will,
I doubt not, would yield larger recompense
Than all the powers that crowd Olympus' top.
This is his gravest fault: for he would grasp
The starry splendours of the midnight world;
Nor will he be content to lie along,
And woo the flowers that grace the level mead,
Which charm us others. There I think he's wrong.

EGON: Think it no wrong, good man—think it no wrong.
The gods make nought in vain, not e'en a fool,
Who hath his uses like the rest. But far
Be it from me, sir, to suggest a doubt
Of your wit's saneness; for so fair a front
Is given alone to Jove's high-favoured kin;
And by that mark he bids us know the man
Born for high deeds—for high and mighty deeds.
It is most strange; but I have dreamed of one
Such as you are—of such a height and mould—
Of such a glance of fire—these three nights past.
And in upon my sense the thought was borne,
This one was sent—another Hercules—
To rid us of the scourge that ages long
Hath once a year laid desolate our isle.
The world knows of this scourge—a monster huge—
Born of the sea, and in the sea close hid
Through the long circle of the changing year,
Till the first moon of summer, when by night
He steals from out his cave beneath the sea,
And dragging his foul form through the trembling isle,
Snatches his victim from the first and best:
Now is't a youth all in his glowing prime,
And now a maiden with her milk-white teeth,
Lying 'tween beds of coral rife for love.
Last year 'twas Diophantus, young and fair;
And on the morrow was his wedding day.

DIOTIMA: Yea, and the bride, when learned she what had hapt,
Attired her for the bridal, and at night
Went seek her dead love in the dripping sea.
'Twas passing sad!

CYDIPPE: Horror! O horror!

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DIONE: Was ever such a ghastly bridal bed?

EGON: This year 'twill be a maiden who must fall
A victim to the reptile. Some young life
Must shortly end all in its budding time—
Must shortly? Nay, this very night—this night!
For yester eve aloft the new moon hung;
To-morrow morn will see a house of woe,
So poignant that the very gods might grieve;
Reft of its joy, its hope, its gladdest life,
Sorrow will hang upon its doleful walls,
And cleave about its door-posts like the breath
Of sad and moanful sepulchres. Ye gods,
How great were he—how passing great were he—
Who, fired with blood of heroes in his veins,
Might rid us of this scourge and set us free!
But there be none so god-like, O this age,
This little age of frail and puny men!

ACONTIUS: Sire, I will do it! What were worthier life
Than spend it in adventuring a deed
That done would bless whole ages; missed, hurt none.

CYDIPPE: You must not go, Acontius!

DIONE: Artemis!
What would he? and such love already won!

EGON: You speak right boldly; but for deed like this
It needs a second Hercules—nought less.
You are more fit to hold the distaff, boy,
Or play the tabor while the glad girls dance.
This is no task for you.

ACONTIUS: Yet, I will do it!

CYDIPPE: Let him not go, dear father! 'Twere his death!

EGON: Pshaw! let him try it, if he thinks he will.
What is one life, or more or less? One life!
One less to trouble; and the monster may,
Filled with this victim, let us live in peace
Another whole turn of the glad, livelong year.

CYDIPPE: Father! O horror! Mother, let him not go!
If you would see your daughter's happy thrift,
Bid him not go, I pray you!

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DIOTIMA: Hold thy peace,
Thou silly child! Dost think that he would dare?
'Tis idle talk; I know these men of old;
Were they to do as grandly as their words,
Soon there would be no monsters left on earth,
Nor any sneaking terror night or day
To fright us women with the thought of them,
But we might walk as freely everywhere
As on a garden lawn. Be calm, dear child;
He will not put one silken lock to risk,
Unless it be the risk of lady's shears.
They talk so bold, because 'tis fabled once
A Hercules did such great boastful deeds.
An idle myth!

CYDIPPE: He seems not one to boast.
Methinks his words true counters for his deeds;
If they be not, I'll trust no human tongue
To tell the thoughts that in the heart lie hid,
Nor any eye to mirror truth and worth.
Why should I fear? He is not one to fail
In any worthy deed he undertakes.
And yet 'twere pity one so young and fair
Should find his grave-stead in yon glittering sea,
Or in the fell jaws of that fearsome beast.
'Twill not be so. There is that on his brow,
And in the flashing fire-light of his eye,
That speaks him victor born. Victor, indeed!
O heart, be still! Be still, and let him go,
And he shall rid our Delos of this scourge,
And men shall bless him through whole ages long.
And I will bless him! Hence, false fears and vain!
One shall there be at least who will belie
Thy scornful record of man's sapless nerve
By one great deed adventured!

ACONTIUS: Cydippe,
I thank thee for thy faith. I cannot fail
Of heart to dare or strength to do this deed,
When thou inspirest with such trustful words.
But whether I win or fail, of this be sure,
I will be worthy of thy fondest thought.

CASTOR: What folly is this you talk? Is this a task
For you, a stranger? 'Tis for native men.

DIONE: 'Twill be your death. Think, she is fair and sweet,
And will be wooed by others, lacking you.

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ACONTIUS: Idle—'tis idle talk. E'en though I die,
I will give proof that I am fit to live.

EGON: Well said, Acontius; go forth and be a man;
And if you die we will build here aloft,
A monument shall keep your memory green
While these fair seas still cushion Delos' isle.

ACONTIUS: And if I live, old man, and victor return,
What then? Will you this damsel give to me
In marriage, she being willing?

EGON: Have no fear:
Destroy this monster for this suffering isle,
And there is nought thy worth shall not command;
My daughter were a trifle in the scale
Heaped up with bounties by a grateful folk.

ACONTIUS: Bounties, vain huckster! Lady, fare-you-well.
I know not, but I think my cause will speed,
Your dear prayers following, and your eyes' soft light
Going with me as a beacon for the way.

CYDIPPE: Farewell, Acontius! And be sure my prayers
Shall you accompany in the gathering gloom;
I will beseech great Artemis to watch
And guard you through the terrors of the night,
And bring you safely—victor—back to us.
I think she will. But if thou diest.—Ah!—
Be still, mad heart, be still! If that should be,
Within this heart thy memory still shall live
While life lasts, and be kept all green and fresh,
And sweet, too, by the great thoughts lying there,
Born of thy great and god-like love for me.
Farewell, Acontius! O farewell, farewell!

ACONTIUS: Farewell! farewell! The gods have thee in charge!
Farewell! [*to the rest.*]

ALL: The gods go with you, and farewell!

[ACONTIUS *exits left:* OTHERS *right.* CYDIPPE *alone.*]

CYDIPPE: O I have sent my dear love to his death!
My love! my love! Acontius! Ah he hears!

[*re-enter* ACONTIUS.]

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He comes. Ah, me! what folly have I done?
I must not through my weakness weaken him;
I only wished to say farewell once more,
And bid thee with all courage do thy task,
And take with thee my love to make thee strong.

ACONTIUS: Such love should make one strong indeed, and great.
Farewell! [*Kisses her hand. Exit.*]

CYDIPPE: Farewell! O Artemis, sweet queen,
If I be worthy, grant my fervent prayer:
Bring him back victor—victor!—back to me,
And I will be thy servant—doubly thine—
While life lasts—yea, thine only—thine and his!

Act II.

Time: Early morning.

[CYDIPPE *is discovered sitting on the steps of the Temple, near the statue of Diana, holding a harp. She sings in a low tone.*]

CYDIPPE: My love is gone, my love is gone!
O wherefore doomed I him to die?
My love is gone, and I alone
Am here for him to mourn and sigh.

O cruel heart! O cruel heart,
That sent him forth to meet his death!
No rest for me from pain and smart,
Till I have drawn my latest breath.

Come, pleasing Death! Why should I live,
When he is gone mid shades below?
O take me too; my breath I'll give
To go where I have bid him go.

[*Rises.*]

Again the great sun breaks from under sea
And makes another day. But O what day
To me, that know my dear love dead and gone,
Killed by the dread beast that I bid him slay!
Why should he take that task—a stranger here?
Are there no men of Delos whose the task?
They sing and dance, grow fat with wine and jest,
And lord it with their oiled and scented locks
So bravely—Ah, so brave! 'Twas not for them!
No, not for them that daring! Ah, dear love!
'Twas thine alone, Acontius! thine alone!

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The gods chose thee from out the whole wide world
To do that deed of god-like mastery—
Put on thy shoulders—thine—the mighty work!
And if thou fail'dst—why still the glory thine—
The glory of the man that dares be true,
Fights bravely 'gainst the ills that him assail,
And scorns to ask the meed of his glad toil.
Yet I repine. O shame thee, heart of wax!
How weak thou art to match with his high soul.
Ye gods that spread this great and glorious day
For man's rejoicing, filled with balmy airs
That cool the brow, and swell the anxious breast
With hopes and courage to meet any fate—
And thou, fair goddess Dian, whom I serve
With willing service—Be not wroth with me,
Your servant, that I bent beneath the load
You put upon me. 'Twas a passing qualm;
I am but woman, weakly womanly,
That learn but now what is required of me;
But, knowing that, I am all strength again.

[*Enter* CASTOR *and* DIONE.]

CASTOR: See, there she is, with hands to heaven uplift!
She supplicates great Artemis. Stay—list!

CYDIPPE: O Dian! for the great soul that he bore,
And for the love he vouchsafed me, thy maid,
Let him not pass unseen in Pluto's reign.
But grant that ere his shade be entered in
Those gloomy portals whence no soul may come
To joy again these fields of light and air—
O grant, sweet goddess, that my longing eyes
May rest once more upon his goodly form,
May see his face and hear his tender voice,
And in the fond light of his god-like eye
Bask but one moment! Lo, this suppliant knee
Is bent, dear Dian, by one pure of heart——.

DIONE: [*going forward*] O Cydippe! What hast thou done? Thy love—
The one thing precious in a woman's eyes—
Precious above all else the gods can give—
Him hast thou sent all in his youthful prime
To death—cold, clammy, unrelenting death!
And now must thou the live-long years of life,
Widowed unwed, bemoan thy true love gone.
What was't to him this loathsome monster lived?
Had it robbed him of sister—him of child?
'Twas task for those who suffered—not for him.

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Why should he take the burthen of those men
Who all their lives have lived on Delos' isle,
Have drunk its wine and wedded with its wives,
And known the goodly guardianship of her,
The goddess whom you serve? They dance and sing,
And cast the quoit, and pass the festive cup;
And little reckt they that this creature lived
Till their house gave its victim. 'Twas for them—
For them to dare this incohate monster's den
And slay it.—Not for him! O Cydippe,
What hast thou done? Thou'lt see him never more!

WEALTH, FAME, AND HAPPINESS.

By C. W. ABLETT.

WEALTH.

FEW things absorb the attention of so large a number of persons as wealth. The whole aim of some, rich and poor, is to gain wealth. Some with thousands of acres of land still seek to increase their estate. Yet there are thousands of men who cannot put a foot upon an inch of land and say, "This is mine." On one side we may see men who have an income of many thousands a year; on the other, thousands who know not where to gain sufficient for daily bread. Seeing this strange contrast, some people—no doubt well-meaning—believe that there should be alterations, even by force, and others believe that all things should be held in common. With neither of these can we agree if we look at the question from the standpoint of mental science. Why? Because to force people to give will never make them more sympathetic towards the needy. We may use right means to stir up a kindly feeling, so that the faculty of benevolence is exercised—but if that will not move, let the covetous alone and their sin will recoil upon their own heads.

Property can never be really held in common, because it is contrary to the law of human nature. A few might be willing to live so, but what of the great majority?

Did you ever wonder why some people never get rich even with the finest opportunities, or why others with far less chance heap to themselves riches? There is a reason, but how is it explained? For a moment look at the animal kingdom. Horses, cows, sheep have no thought of food being required for the morrow. They simply eat to satisfy present need. The bee and the squirrel, however, save food for the future. Phrenology only can give the reason for this

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difference. The skull of the squirrel shows the organ of acquisitiveness — hence the saving for the hour of need. There is an absence of this organ in the animals which simply satisfy present appetite, regardless of the future. Mankind possess, in a greater or less degree, this organ of acquisitiveness. Its function is to collect, to save for future need the products of the earth, and to have money or its equivalent for the time of necessity. Property held by others will not satisfy the cravings of this organ, and certainly property held in common would only do so in a very meagre way. What it wants is property for itself. If to-day there could be such an unwise thing as an equal dividing of the whole property of the kingdom, of whatever kind, in less than a week there would be inequalities. Whilst this organ prompts the individual to get wealth it does not show him how to get it, as it is a propensity, and the propensities and sentiments are blind. The intellect must be used to satisfy the cravings of acquisitiveness: therefore it may be a stimulus to the other organs. Let a man feel that it is to his interest to do his best for his master, and he works with a will; but see a man who is badly paid, who has nothing to gain by the prosperity of a business, and there is a don't care manner of doing the work, too much of mere eye service. If on farms or in factories, or wherever men are hired, it was to the advantage of every individual, from the highest to the lowest, to make the best of everything, the master would be best off in the end, gaining the confidence of those employed, and there would be no strikes. If when the master is doing well the men are paid well, then the men would be willing to take less wages when the trade was bad for the master. Mutual interests have great strength.

To gain wealth some will be very dishonest, but are not easily discovered. From extensive manufacturers to street hawkers there is trickery, and that too to satisfy an ungoverned acquisitiveness. What adulterations there are in goods! What a shameful mixing of inferior with superior articles, palming all off as genuine. Things of good quality shown at the windows, but inferior quality at same price in the shop. False weights, false measures aid in gathering riches dishonestly. I know a man who has houses of his own, and once kept a shop. What did he do to get money? Why he himself has said that out of a sack of flour he would take half a stone, and out of half a sack a quarter of a stone, before sending the flour to the customers. He would mix tea of various prices, and do other very dishonest things. Where is the conscience of such a man? Sold to acquisitiveness, which

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should be a useful servant, but not a master. There are those who are so glutted with a love of money that they will neglect wife or husband, children and friends, and care not how they suffer so long as money is saved. In Ipswich, four years back, died a well-known character. He was old and blind, always poorly clad, had a pinched appearance, his shoulders drawn up as if cold, and many who would not have encouraged a professional mendicant who could see, took pity on the blind man who stood begging with his dog. What was the surprise of the people when it became known that the blind beggar left a large sum of money! Houses are built not safe or fit to live in, either because dishonest tradesmen want to get rich and care not how, or because those who build the houses think only of the rents they will receive, instead of the safety and happiness of the tenants. They forget that there are *duties* to fulfil. The amassing of wealth merely for its own sake is a miserable work, deserving no commendation. Yet it is said that in England a man is judged by his wealth, *i.e.*, by how this organ of acquisitiveness is satisfied in its lowest sense. Well, I leave you to judge by experience how far that is true. How often do we hear "such and such a person is rich," and so fashion outwardly honours such but inwardly detests. A small shrivelled up man recently died, over eighty years of age, very rich. Men always knew him to be rich. He would live on two shillings a week, although he had several large farms of his own. This man had several votes because of his property. When he died did the widow, the fatherless, and the poor feel that a friend was gone? No. They simply said: "Old Dick is dead, but he could not take his money." A kind and intelligent person would have but one vote, if he was property less. Hence the *man* is not really so valued by our boasted progress as wealth.

Wealth, however, is valuable. It enables the other faculties to be more fully satisfied. Science may be investigated, discoveries and inventions utilised, the arts may be fostered and encouraged, more knowledge may be gained by a good education and by travel, family and friends may be better cared for, and a social power is gained by wealth. Moreover, there is the power to carry comfort to the homes of the needy, and in a wider measure to help to comfort the bodies and souls of those in the world. Money is needed to do all this, and much more. Sydney Smith said that he was a happier man for every additional guinea that came to him. Wealth is useful when employed by the intellect and the moral faculties, but when hoarded in a

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miserly manner or merely satisfying the animal passions it is one of the greatest curses. When the one aim is to gain wealth merely for its own sake, the individual must necessarily lose the pleasures of life, because every faculty is subservient to an animal propensity, which is never satisfied. "Uneasy lies the head that wears a crown," and may we not say "Uneasy lies the head whose one aim is wealth"? I wonder how many have been ruined by wealth. A young man became possessed of a good sum of money at the age of twenty-one. It was not a large fortune, but sufficient to have been of great use to a wise man. *He* was far from being wise, for he immediately left his work, went off to London, and in a foolish manner spent twenty pounds in one week. He does nothing but waste his money in drink, thereby drowning the little sense he has. His head is small, the forehead small and retreating, with large approbativeness and small cautiousness. Thousands of pounds might be saved to individuals and to the nation if mental science was consulted. Could not honest men be placed in our dockyards and other public offices, so that designs were kept from other Powers, however great the bribe; and our bayonets, &c., well made? We answer, Yes. When the use of phrenology is recognised in official circles these changes will be.

We frequently meet with men who place so high a value on wealth that their only idea of progress and worth is the money a person possesses. They live in a cellar, and discern not the light which shows a higher standard. There are other kinds of wealth besides that of money, and of a higher kind. Looking at the mind of man we discern wealth in some directions, poverty in others. One may have social wealth—a good brain at the back of the head—and may be surrounded with a loving wife, happy children, and have a large circle of friends. This may be called social wealth. It is too much neglected by some, who forget that there are pleasures and duties in the home and family circle as well as in business. There is intellectual wealth and intellectual poverty. The idiot is poverty-stricken intellectually. Some are rich in the power to gather fact, to study nature. They always keep their eyes about them, and have a large brain in the lower portion of the forehead. You see this form of forehead in the Rev. W. Dallinger. Look at this portrait (Sir Moses Montefiore). Here you see wealth in the perceptive region. The lower frontal lobe is long and very full. In this head also (Henry Irving) we see a wealth of perception. Others are wealthy in the reflective portion, when we see a broad full upper forehead, as in Victor Hugo,

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Thomas Carlyle, and other philosophers. It is not only necessary to have good health and a well-developed frontal lobe to have intellectual wealth, but there must be hard study. We see well-shaped foreheads sometimes, but they are not intellectually wealthy because they have not used their faculties. Original power may be ever so strong, but unless there is steady perseverance, hard study, there will never be this wealth. Gœthe met few men from whom he could not learn something valuable. If we wish to have intellects that are valuable, we too must not be too proud to learn from any source. We cannot all have the wealth of intellectual greatness, but by knowing ourselves we may do better than we should without that knowledge, for we then know in what sphere we can gain most wealth.

Moral wealth is even more highly important than intellectual wealth. Wealth of intellect may force others to unwillingly bow to acknowledge ability, but moral wealth as a magnet draws, as a fire warms, as a shield it defends, and it causes others to love us. By intellectual wealth we may have mines of knowledge, and we may be versed in all sciences, we may be familiar with the cold paths of reason, but if we have not moral and religious wealth we are devoid of the highest class of wealth.

One rich in love is wealthy indeed. To this the world is slowly but surely approaching. Selfishness and narrowness are waning, and found to be wanting, for it will never banish misery, nor heal wounds of soul or body. Something higher is dimly seen approaching. A higher life here is being aimed at, and however much creeds may totter and lose their hold of men, we are getting nearer practically to the life of Him who said "Love one another." This portrait (Canon Wilberforce) shows a wealth of benevolence. There is height and fulness where the organ of benevolence is located. Such a person must be catholic in his views, very kind to the needy, and the whole aim must be to do good to all men, to work with reference to moral progress and happiness. Compare this head with that of Pope Pious VI, and can you longer doubt phrenology? The heads of John Wesley, Father Oberlin, Emanuel Swedenborg, Victor Hugo, Garibaldi, Whittier, Owen, Miss Nightingale, Sister Dora, Mr. Gladstone, Samuel Morley, all show wealth of benevolence, desire to work for the good of others. Love made Garibaldi draw the sword that others might be free. It made Whittier's beautiful verses for the cause of the slave. Caused Sister Dora to enter where rough men were, to speak to them of a better life; to tenderly nurse the boy who cut her head with a

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stone, and so softened his heart. General Gordon to do so much for the helpless wherever he went. Lord Shaftesbury to work for the good of the Street Arab; and many others to do deeds unseen and unknown to the world. This wealth may be possessed by those who have none of this world's goods, and we frequently find that they have more of it than well-to-do people. "One touch of nature makes the whole world kin," and the poor, knowing what suffering and want is, can best feel for those in a like condition. There are those who are rich and increased in goods, but who are poor and naked and miserable, because they have not the wealth of soul which loves and which reaps an after harvest. Mr. Wesley once asked a gentleman what was the greatest pleasure he ever had. He answered, that, one day, when in Ireland, he called at a mud hovel; and asked a poor Irish woman for a glass of water. She brought out a glass of milk, and he gave her a groat. The poor woman was so pleased that it gave him the greatest pleasure of his life. Love made Bishop Mackenzie leave home for Africa, to preach a better law to the people there, and to sacrifice his life. If there are any who are selfish, unkind, and who have never worked for others' good—try the life of usefulness to others. Visit the homes of suffering. Feel for others—and your pleasures will be increased; life will be sweeter and brighter; and you know not how many may bless you, even for a kind word. Choose the wealth which passes beyond the present. The wealth which cannot be taken from you by the breaking of banks and commercial failures. Material wealth should be valued not so much for its own sake as a means to an end. That is, to use in a more extensive and better way our intellect and moral sentiments.

(To be continued.)

A COUP D'ŒIL AT PICTURES.

APART from mere fashion and from that pleasure which children share with adults of looking at pictures, what, to the public, is the intrinsic value of an exhibition? Artistic skill, truth to nature, accuracy of proportion, these, undoubtedly, tend to train the eye and enable it to judge correctly. An original is almost invariably preferable to a copy, consequently reproductions of the works of the great masters of landscape and original portrait paintings seem to be of value chiefly in the absence of those originals, in some cases destroyed by time, in others oblit-

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erated as it were by distance; whereas in an exhibition the copies are presented in convenient proximity. Occasionally, a scene taken from Nature seems to transcend in beauty anything seen in the original, because it is a reproduction of one of those works of the model artist, which are wrought in the very best æsthetic materials, chromated with the finest photo and atmospheric tints, in the most harmonious setting the art laboratory of the world supplies—one of Nature's *chefs d'œuvres* rarely seen. Sometimes an incident from history or fiction presents to the eye the very picture the imagination had previously drawn of it, or, it may be, quite a new light is thrown on it, reflected from the fancy of the artist. While one stereotypes the spiritual, as Holman Hunt in "The Light of the World;" another hierophants in colours not too vivid in the Prætorium of Art, and yet another realises an æsthetic conception in its integrity. But he who pictures for us an original thought, gives it unique expression, and beyond this, its special merit, his work is of course valuable in proportion to the value of his thought, and to the truth and beauty of its presentment.

CHARLOTTE HELLMANN.

Hygienic and Home Department.

SELF-CONTROL.

An expert and experienced official in an insane asylum said to us, a little time since, that these institutions are filled with people who have given up to their feelings, and that no one is quite safe from an insane asylum who allows himself to give up to his feelings. The importance of this fact is altogether too little appreciated, especially by teachers. We are always talking about the negative virtues of discipline, but we rarely speak of the positive virtues. We discipline the schools to keep the children from mischief, to maintain good order, to keep the children to study. We say, and say rightly, that there cannot be a good school without good discipline. We do not, however, emphasize as we should the fact that the discipline of the school, when rightly done, is as vital to the future good of the child as the lesson he learns.

Discipline of the right kind is as good mental training as arithmetic. It is not of the right kind unless it requires intellectual effort, mental conquests. The experienced expert, referred to above, was led to make the remark to us by

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seeing a girl give way to the "sulks." "That makes insane women," she remarked, and told the story of a woman in an asylum who used to sulk until she became desperate, and an expert said "You must stop it. You must control yourself." To which the insane woman replied, "The time to say that was when I was a girl. I never controlled myself when I was well, and now I cannot." The teacher has a wider responsibility, a weightier disciplinary duty, than she suspects. The pupils are not only to be controlled, but they must be taught to control themselves, absolutely, honestly, completely.—*Journal of Education.*

HOW TO GET RID OF A NEWLY-CAUGHT COLD.

A bad cold, like measles and mumps, or other similar ailments, will run its course of about ten days, in spite of what may be done for it, unless remedial means are employed within forty-eight hours of its inception. Many a useful life may be spared to be increasingly useful, by cutting a cold short off in the following safe and simple manner :—On the first day of taking a cold there is a very unpleasant sensation of chilliness. The moment you observe this, you go to your room and stay there ; keep it at such a temperature as will entirely prevent this chilly feeling, even if it requires 100 degrees Fahr. In addition to this, put your feet in water, half limb deep, as hot as you can bear it, adding hotter water from time to time for a quarter of an hour, so that the water shall be hotter when you take your feet out than when you put them in ; then dry them thoroughly, and put on thick, warm, woollen stockings, even if it be summer, and for twenty-four hours eat not an atom of food, but drink as largely as you desire of any kind of warm teas, and at the end of that time, if not sooner, the cold will be effectually broken without any medicine whatever. —*Herald of Health, London.*

LET THE CHILDREN PLAY.

CHILDREN of active minds should not be sent to school as early as those of slower mental growth. Let them romp and play until they have attained the age of eight or ten years, without learning a letter if need be. They will be none the worse for it, and, when they do begin, will progress more rapidly than those who began three or four years before. There are those who will perhaps take exception to this, but to the fact of early-begun and long-continued school life, the

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broken-down nervous system of many a person is to be justly attributed. Health first; let mental attainments follow as they naturally will. It is not to be supposed that during this period the child is to be altogether free of training of some kind. A system of home discipline should go on during this time that will prove invaluable to the child in after life. When tired of play, devote a portion of each day to reading.

"EDUCATION UNDER HEALTHY CONDITIONS."—"This subject was considered of sufficient importance by the Manchester and Salford Sanitary Association to organise a conference for its discussion two years ago, and the proceedings at that gathering form an instructive volume (published by John Heywood, Manchester). It is impossible for us to estimate the results of the conference. That they have been far-reaching is certain. Of some positive and definite results we are also sure, such as the formation of Manual Training Classes at the Manchester Technical School. There is, however, some danger of the general lessons emphasised at the conference being more and more lost sight of with the lapse of time, and we therefore think we shall serve a useful purpose by calling attention to them occasionally. To this end we purpose giving notices of educational establishments where attention is given to such accessories as were by the conference deemed of greatest importance, viz., physical training, judicious arrangement of studies, avoidance of over-pressure, attendance to sanitary condition of schools, &c. In selecting for our first notice the School at Kilgrimol, St. Annes-on-the-Sea, conducted by Mr. Jno. Allen, we believe all these requirements are complied with. In the first place, St. Annes being quite a new health resort, having come into existence as a village within a very recent period, the most approved sanitary methods have been adopted in the arrangements for the future town, and in the erection of individual dwellings; in the second place the proprietor of the school is himself an enthusiastic sanitarian, placing attention to hygienic requirements as a foremost feature of his establishment. He is one of the founders and honorary secretary of the very successful classes held at St. Annes in connection with St. John's Ambulance Association. As a third feature of the sanitary advantages of St. Annes as an educational resort, we must, of course, mention the climate, which partakes equally of the bracing air of Blackpool and the milder air of Lytham, between which places it is equi-distant. Of the educational results achieved at Kilgrimol, we can only speak from hearsay, but the results of examinations, as reported in the local papers, show that the curriculum of the school, as stated in the prospectus, is most successfully carried out. Musical training seems to be a strong feature, as indicated by the fact that at entertainments given in connection with St. John's Ambulance Association, the school prize distributions, and tea meetings generously given to the aged poor of St. Annes, by Mr. and Mrs. Allen (the latter being

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apparently an accomplished musician), the main burthen of the programme is borne by Mr. Allen's pupils. As to the care of the health of the pupils, no better testimonial could be afforded than that of the medical superintendent, Dr. Kingsbury, of Blackpool, who, at a recent prize distribution, said that 'he knew he was well liked by the lads from the fact that he had been their physician for three years, and had never had the occasion to administer a single drop of medicine.'"—"*The Health Journal*," May, 1887.

A WORD TO MOTHERS.—Many a passionate child rules the household. The little baby on its mother's knee goes into a passion because its dinner is withheld from him, or some toy denied him. He shrieks and strikes his mother, and the mother says, "Poor little boy, he has such a passionate nature; he can't be crossed," and yields to him. Mothers sometimes say, when a child shows a vile temper and shrieks a good deal, that it would endanger his life to punish him; perhaps so, but you still more endanger his future if you don't punish him. Many a gallows tragedy has had its beginning on the mother's lap. Day by day I see criminals, hundreds of them—thousands of them in the course of the year. I see scores of broken-hearted parents wishing rather that their sons had never been born than that they had lived to bear such burdens of shame and disgrace. I hear the wailing of disappointed mothers, and see humiliated fathers crying like children because of the sins of their children. I see mothers growing grey between the successive visits in which they come to inquire about the boy in prison. And seeing these dreadful things till my heart aches and aches, I say to these mothers and fathers whose boys have not yet gone astray, to mothers and fathers whose little families are the care of their lives, teach your children *Obedience*. I want it written large. I wish I could make it blaze in letters of fire. I wish I could write it in imperishable, glowing letters on the walls of every home—obedience, obedience, obedience! Obedience to law—to household law, to parental authority; unquestioning, instant, exact obedience. Obedience in the school! Wherever, from the beginning, from the first glimmering of intelligence in the child, there is expression of law, let there be taught respect for it and obedience to it. It is the royal road to virtue, to good citizenship; it is the only road. —Prison Chaplain, in *Farm, Field, and Fireside*.

HOW WOMEN REST.—How differently men and women indulge themselves in what is called a resting spell. "I guess I'll sit down and mend these stockings and rest awhile," says the wife, but her husband throws himself upon the easy lounge or sits back in his arm-chair, with hands at rest and feet placed horizontally upon another chair. The result is that his whole body gains full benefit of the half-hour he allows himself from work, and the wife only receives that indirect help which comes from change of occupation.

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A physician would tell her that taking even ten minutes' rest in a horizontal position, as a change from standing or sitting at work, would prove more beneficial to her than any of her makeshifts at resting. Busy women have a habit of keeping on their feet just as long as they can, in spite of backaches and warning pains. As they grow older they see the folly of permitting such drafts upon their strength, and learn to take things easier, let what will happen. They say—"I used to think I must do thus and so, but I've grown wiser and learned to slight things." The first years of housekeeping are truly the hardest, for untried and unfamiliar cares are almost daily thrust upon the mother and home maker.

IGNORANT NURSING.—It is not a little harm that is done by ignorance on the part of those who minister to the sick. For instance, to those who do not understand the *rationale* of fainting, it must be a mere guess whether the patient should be laid in the recumben position or placed in the sitting posture. The wrong method is just as likely to be adopted as the right, the patient is propped up, the last drop of blood gravitates away from the brain, and deeper grows the faint. Supposing, again, that a patient is brought under notice cold and collapsed from loss of blood. An ignorant nurse thinks the best remedy is brandy and plenty of blankets. The result is that under the stimulating influence of alcohol and heat, the heart beats with renewed vigour, and the staunched vessels break out and bleed afresh. Another common practice among ignorant nurses is to force solid food on patients suffering from acute diseases. The loathing of food so frequently observed in these cases is the safeguard which Nature employs to protect the stomach from the indigestion of solid matter, which is totally inadmissible under the circumstances. But the violation of Nature is the quintessence of meddlesome and witless nursing. Another burden is thus laid on the hapless patient struggling with his malady, fever is added to fever, matters grow worse, and yet the innocent perpetrators wonder at the result.—"Ambulance Sermons," by J. A. Austin, M.D.

POWER OF A KIND VOICE.—There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, for it will be

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worth more to you in days to come than the best pearl in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines.

CHARACTER IN THE EARS.—I have often felt that something of a man's nature could be determined by his ears—their shape and their hang, if I may put it that way. I have noticed that wide, heavy-jawed, and stolid criminals, and even men of intelligence of this make up, have small ears which lie close to their heads. These men are not to be trifled with, and they only appreciate the pressure of force or of mind when they feel it. The lantern-jawed and flappy-eared are easily read and handled. The most desperate criminals, whether of the higher or lower order, are of the former class, while the petty thieves and men of light mental calibre are generally of the flappy-eared genus. I think, too, that something can be told of a person's nature by his gait in walking. I do know that much can be determined by the carriage of the head, just the same as the jockey or horse-fancier tells the nature and spirit of a horse by head poise.—Inspector Byrnes, in *New York World.*

FEMALE EDUCATION IN FRANCE.—A correspondent writes :—An ex-deputy, M. Camille See, the author of the law now in force for the higher instruction of girls, states in a work on the lyceums and colleges for girls that there are now in working order in France twenty-three of the former and twenty-six of the latter, besides a normal school for future teachers in them. There are also two provisional lyceums, and three are being built. The creation of others is demanded by twenty-nine chief towns, and municipalities have never shown themselves more liberal than in voting funds for these schools. M. Camille See believes that if the cramming system be kept out of the girls' colleges and lyceums France will keep her old rank at the head of European civilisation.

JUST how the use of tobacco was regarded in New England in the early days, two laws show. One was made at Harvard soon after the foundation of the institution, and read: "No scholars shall take tobacco unless permitted by the president, with the consent of their parents and guardians, and on good reason first given by a physician, and then in a sober and private manner." The other is in the old Massachusetts colony laws and prescribes the punishment for any one "who shall smoke tobacco within twenty poles of any house, or who shall take tobacco in any inn or common victualling house, except in a private room, so as that the innster of said house nor any other guest shall take offence thereat."

CONSCIENCE.—Educate all the faculties and propensities of children; but, above all, see that the conscience, the balance-wheel of

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the moral system, is trained unto perfect accord with the principles of positive truth and absolute justice.

MISS FOWLER IN AUSTRALIA.

MISS JESSIE FOWLER is giving a number of very successful and well attended addresses in the suburbs and at a short distance from town.

On Monday, the 13th inst., she visited Taradale, and the Presbyterian Church was packed on the occasion, the audience, in many cases, travelling some miles to hear her. The member for the district, Mr. W. Gordon, acted as chairman, and remarked that "he had never seen so large an assemblage gathered together at Taradale. It was a new experience for many present to hear a lady speak, and it was indeed the first time he himself had taken the chair when one lectured."

The address Heads and Faces was given on the 16th, in the schoolroom of the Prahran Independent Church, in Malvern Road, and was also well attended. Miss Fowler touched very pleasantly upon a variety of topics, relating to her subject. Many well-known characters in history, etc., were compared, and national characteristics, quality, and tone, proportions of the face, points of beauty through muscular strength and expression, with the different classes of face and their indications, were all dwelt upon in a manner greatly appreciated by her listeners.

A warm vote of thanks was awarded the lecturess on behalf of the committee of the Sunday school, in whose interests Miss Fowler had kindly given her services.

The chairman was the Rev. O. Copeland, minister of the church, and at the close of the address three gentlemen were examined phrenologically by Miss Fowler, and testified to the accuracy of her remarks concerning them.

An interesting address upon the "The Talent of Love," was given by Miss Fowler, on Tuesday, the 14th, at Preston, and one upon the "Brain and Nervous System," on the 16th, at the Congregational Hall, in Russell Street. The latter was illustrated with diagrams of the brain, and by portions of the brain and skull, which the audience were allowed to examine for themselves after the address was concluded. The subject was well explained by Miss Fowler, and her language was so plain and simple that a child might have understood her meaning. The nerves formed the first portion of the address: what they were, and how they affected the human frame. The brain occupied the second portion, and being so closely connected with the nervous system was the most important part of our frame. It was composed of two substances—the white matter inside, and the grey outside, the latter being the medium of thought, and the former that of communication. If a fine shaving of the white matter were examined, it would be found to be composed of an infinite number of threads side by side. The grey was connected with cells, and the two were needed for combined strength and intelligence of the brain.

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Diseases of the brain, as well as the pernicious effect of alcohol, were dwelt upon, and the system of "cramming" condemned. It was well that mothers should have a right knowledge of the brain, etc. Miss Fowler expressed herself a firm believer in the higher education of women, but not in the mistaken one of forcing the brain. If properly worked no injury could ensue, and a great amount could be done in safety. Women had had to force themselves into notice. Her mother had been the only lady doctor in Paris at that time, and the first one in America. Mrs. Foster had been a very clever lawyer in the same country, following the profession of her husband, and there were good lady dentists. Doctors objected to this kind of thing, but it was because women sometimes tried it where the system had to be strained, and where there was neither health nor strength for such pursuits. In such cases it was an error to try it. Intelligence corresponded to the depth of the convolution.—*Melbourne Herald.*

Poetry.

SONNET FROM THE NORSE OF BERGDORF.

How fell thou art, O thou great Torturer,
Whom I have sighed and wept for ! not to see
Face unto face, but far off, distantly
To comprehend, that I the less might err ;
Yet spite of all, Thy fierce wrath I incur,
And, stretched upon the rack, I writhe in pain,
And vainly call upon Thy high disdain,
That will not for us lowly creatures stir :
('Tis ever so with those who love Thee best) ;
Yet, Lord of Earth and Heav'n, grant me one boon
To soothe the anguish of a contrite heart :
Let me so lie that my fond gaze may rest
Upon her face, that, dying late or soon,
Her eyes may cheer me as from earth I part.

A PECULIARITY OF THE BLIND.—"I stood in an aisle," said Mr. Harrison of the Institution for the Blind, "when a blind boy was walking toward me, and, just as he came opposite, I put my hand before his face. It brought him up short, and he flung his head back to avoid the obstruction. I did not touch him with my hand, nor did I speak nor give any other indication of my presence. How was he enabled to know the obstruction was there?" "Has that experiment been tried in more than one case?" "It has been tried often and in many cases, and always with success."

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Notes and News of the Month.

"FACES AND HOW TO READ THEM."—Under this title Mr. F. C. Barratt, on April 7th, at Gordon House Y.M.C.A., gave a continuation of a lecture which he delivered on the same subject at an earlier part of the winter session. The Rev. J. James occupied the chair, and there was a large audience. The lecture was illustrated by diagrams, portraits, masks and busts, and proved to be of a very interesting character. After the lecture, Mr. Barratt gave some "readings" from photographs supplied by the audience, the description of the characters being acknowledged as remarkably accurate. A vote of thanks was accorded to the lecturer on the proposition of Mr. E. O. Skey.—*Keble's Gazette.*

MR. COATES ON MEN AND MANNERS.—A lecture was delivered recently by Professor Coates, Crosshill, in Hutchestown Parish Church, under the auspices of the 74th Company of the Boys' Brigade and the Literary Society. There was a good attendance, the entire body of the church being filled. The Rev. Mr. Monteath, pastor, presided, and introduced the lecturer in a few complimentary remarks. The lecturer, in opening, mentioned several instances to prove the wonderful action of the mind over the body. In case of bad or good news, of sudden frights and such like, wonderful changes took place in the body. He also instanced the various kinds of action of the body on the mind and gave several illustrations, interesting and humorous. He proceeded to describe the various temperaments and characteristics of men, and showed how in some degree these were acquired, and where natural to the man. The lecture was illustrated throughout by telling humorous anecdotes, and was, judging from the repeated applause, much appreciated. The proceeds were in aid of the Boys' Brigade. The usual votes of thanks were accorded.

BE CONSIDERATE.

DON'T snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a yellow pair of linen breeches in the depth of winter.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses an humble trade. The author of the "Vicar of Wakefield" was an impoverished scrivener.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dulness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub any one. Not alone because some day they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

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Correspondence.

WAS DR. GALL THE FOUNDER OF PHRENOLOGY?

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—It is always said that Dr. Gall was the founder of Phrenology, but a book in my possession entitled "A Million Facts," by Sir Richard Phillips, published by Darton & Co., Holborn Hill, price 12s., on page 638, contains the following:—"Phrenology is not a modern science. A work called 'Margraita Philosophica,' published at Fribourg in 1503, contains a skull marked and divided nearly as Gall's." If this is true it seems quite probable that Dr. Gall might have come in contact with this publication, seeing that he was a German and that Fribourg is in Germany; but as this is quite new to me, I should like to know if there is any truth in the above paragraph.—Yours truly, R. HALLETT.

[It is quite true that there is such a book as the one named in your letter entitled "Margraita Philosophica"; and it is quite probable that Dr. Gall was acquainted therewith. But it is not true that the head therein presented is "marked and divided as Dr. Gall's." The sight of it might have suggested to him the phrenological theory, had he seen it before he became a phrenologist (that is, as a boy), which is not likely; but it requires a benevolent stretch of courtesy to say that it contains even the germ of phrenology. It no more resembles Dr. Gall's marked skull than the pictures of the moon with the man and dog on it resemble a scientific likeness of the surface of the earth's satellite. One of these days we may give a fac-simile of the head in question.—ED. P. M.].

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

IRMA.—This lady has a predominance of the mental temperament, is of the exquisite kind, feels everything intensely; little things have powerful influence on her mind. She cannot be trifled with. When in a good humour, she is almost equal to an angel in the tone of her mind, and in her brilliancy of character; but she changes rather suddenly according to the treatment she receives from others. She is not qualified to knock about and rough it, and do as many have to do; is adapted to a refined sphere of life, and can act the lady to perfection. She may succeed in superintending and having the charge, but cannot rough it and knock about as some can. She has the qualities for a scholar, is capable of high culture, and of making a good appearance in society. She is not specially gifted, however, in conversation, but can adapt herself so as to be agreeable. She is remarkable for her powers of observation, curiosity, and desire to see,

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and her knowledge is positive. She has a good memory of what occurs, can treasure up much knowledge, retain it, and give it to others. Her talents are of the literary type, she has good power to describe, is quick to see the bearings of subjects, and to take a hint. She will prove to be quite sagacious in discerning character and motives. She enjoys coming in contact with life, especially with mind. Her studies will all be more of the literary cast than any other. She can attend to business, and carry it in her mind, but the preference will be to literary and intellectual subjects. She is usually in earnest, expects others to be so. Can enjoy lively company, but is not so much inclined to joke and make fun as some are. She has the indications of order, giving method and system. In business, it would assist her in managing and having everything done properly. She has a rare state of the affections, is intense in her love nature, and as a lover would give her entire soul in that one direction. If she is gratified in her affections, she is happy all over; but if disappointed in her love it would be a serious impediment in the way of her enjoyment. Hope is not too large; she has not too much of the aspiring, enthusiastic state of mind. She likes to have things as they have been, and not have sudden changes. She is exceedingly sensitive to praise, blame, and expects much attention from her friends; and as a wife, a husband could not be too devoted and exclusive to suit her. She could scarcely be happy in any other sphere of life, because she wants the exclusive devotion that only a husband could give, and is so intense in her nature that she cannot easily be put off or neglected and be happy within herself. She is on a very high key, and has more than ordinary exaltedness of mind. When unhappy, she retires within herself, and broods over the cause of her unhappiness. She has more than ordinary spirit, will, and determination and ability to go through severe trials without really breaking down, for she has an unusual amount of elasticity of mind and body.

AMICUS.—This gentleman is more than ordinarily gifted, has great originality of mind, is quick to take in new ideas, and readily comprehends subjects. He has many plans and thoughts of his own, is very suggestive in his style of talking, is not wanting in perception or reasoning power; yet is rather defective in memory as applied to actions, history, and past studies. He is, however, a close observer of men and things, has good power to systematise and arrange plans and work. Possesses considerable mirth, and enjoys lively, jovial conversation, is naturally agreeable in manner, knows how to entertain, is youthful, pliable, and rather bland, yet possesses a great amount of executiveness and force of mind. He is made for action, is in his element in a business that requires force and resolution; his sports are all of the more executive type; he has a strong hold on life, would fight hard before he would die. Is capable of more than ordinary resentment, and though generally good-natured and peaceful, yet for the time being, when excited, his temper runs high. He is a very ardent lover, and makes a greater circumstance of having a mate than many. Is highly ambitious, more affable and mindful of appearances

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than proud, dignified, or dictatorial. In all of matters of importance where character or principle is at stake, he is firm and tenacious; but in his general intercourse in society is bland and polite. If left to himself, he would seek a position in society, for a quiet life would scarcely answer his purpose. He loves excitement, wants to be where something extra is going on. As a speaker, would be vehement; as an actor, would throw soul and spirit into his performances; as a business man, could readily qualify himself for an engineer or artist. He is a well made man physically, comes from good stock, is more accountable and responsible than most young men because he is by nature qualified to do more and to do it better.

R.F.—This gentleman is constitutionally warm, ardent, social, companionable, aud entertaining; he will always be making many friends and will draw people around him, and will be the centre of the circle. He is considerably given to joking and somewhat to teazing. He has considerable taste and imagination, is versatile in his talents, readily learns to do new things, has apparently good capacity for music, is orderly in business and capable of being a good accountant. He will develop more and more into manly ways, for he has a growing mind; and when the responsibilities of life, and especially of family, are on him, he will appear to a very good advantage. He has not the toughest and strongest kind of constitution, hence needs a sphere of life where he will not be exposed to extremes of labour or climate. The tendency in the family back has been somewhat consumptive. He is not gifted in memory of words, names, and though considerable of a talker yet he finds it difficult to select words as a speaker. He has a good moral brain and elevated tone of mind, has a public spirit and will not be content unless he is doing something for the benefit of the public. Such an organization should not live a quiet life entirely, devoted only to personal labours, but should have to do more or less with the public. So far as can be judged, his head is so fully developed as to indicate that the brain and mind are superior, and he is more in his element when employed mentally than in ordinary physical labour.

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THE
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JUNE, 1888.

SIR RICHARD OWEN.

WE have this month the pleasure of presenting our readers with the portrait of one of the most distinguished scientists in the world. Sir Richard Owen, or, as he has been known for nearly half a century, Professor Owen, has no superior and probably no



equal in the science of Comparative Anatomy, and in other branches of science he is acknowledged to be an authority

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whose opinions few would venture to call in question. It is, however, on the work he has accomplished as the successful prosecutor of the studies commenced by Cuvier, the founder of the science of Comparative Anatomy, that Sir Richard Owen's fame mainly will rest. Although he has done an enormous amount of scientific work during his long career, it is to this department that the greater part belongs, and it is in this he has achieved his most brilliant successes. In his hands it may be said to have attained to the dignity of an exact science. Give him a bone or even a tooth, and although the creature has never been heard of before, he will describe its entire formation, tell you its size, its nature, the exact order in which it should be classified, its habitat, its food, and every particular pertaining to it, as though all had been matter of personal observation. Discerning in a fragment of fossil bone from New Zealand, submitted to him in 1839, evidence of a bird more gigantic than the ostrich, he published an account of it, transmitted copies to New Zealand, and obtained evidence in confirmation and extension of his idea. He was likewise the first to explain the true structure of the oldest known bird, *Archæopteryx*, the remains of which were discovered in the Solenhofen States of Bavaria, belonging to the Upper Oolite; and it may be mentioned that it was owing to the strenuous exertions of Professor Owen that the first-found remains of this extremely interesting creature were acquired for the British Museum. He has restored, after the manner of Cuvier, the extinct flying reptiles, swimming lizards, turtles, and tortoises of Tertiary and Secondary times. He has described the remains brought home by Darwin from South America, and brought out volumes of peculiar interest on the palæontology (ancient life-forms) of New Zealand, Australia, and South Africa, to which he has kept adding papers from time to time down to the very last. The list of papers by Sir Richard Owen, published in the Proceedings of learned societies, now numbers upwards of 360, and many of these are of the highest importance. And, in addition to these, he has endeavoured to popularise the science of comparative anatomy by lectures and the publication of many volumes. But, besides all his strictly scientific labours, he has found time for other public services. He was an active member of the Commission of Inquiry into the Health of Towns, as well as of the metropolis, which resulted in the appointment of a Sanitary Commission, and of the Commission of Inquiry into Smithfield Market; and it is to his persevering endeavours in making known the evils of the latter that the public are mainly indebted for the abolition of the

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nuisance. He also took part in the organisation of the Great Exhibition of 1851, served as President of one of the juries; at the request of the Government, went to Paris, and was President of the jury of the same class of objects in the "Universal Exhibition" of 1855, and received the Cross of the Legion of Honour. He recently retired from the public service which he so long adorned. Having presided for upwards of twenty-seven years over the Natural History Department of the British Museum, he at last had the satisfaction of seeing fairly completed the most important of his labours in that capacity. After years of patient effort he succeeded in persuading the public and Parliament to recognise the need for more ample accommodation for the growing collections under his charge. He saw the new buildings at South Kensington, the design of which was based on his own suggestions, erected for that purpose. He superintended the transference of the natural history collection from its former repository in the Bloomsbury Museum to its new quarters, and was able to boast that every specimen had been transferred in safety. Having seen all the specimens arranged in the respective galleries assigned to them in the new building, he justly felt that he might now hand over his work to a younger generation. It will be the cordial desire of all interested in science that he may still have many years in store for him in which to enjoy his well-earned retirement.

Sir Richard Owen is the youngest son of Richard Owen, Esq., of Fulmer Place, Bucks, and was born at Lancaster, on July 20, 1804. In boyhood he had the wish to adopt a naval career, and served for a short time as a midshipman; but he soon quitted the sea, and ultimately devoted himself to the study of medicine. In 1824 he matriculated as a student at Edinburgh University, but completed his medical studies at Bartholomew's Hospital in London, and received the diploma of the Royal College of Surgeons in 1826. It was about this time that he paid a visit to Paris, where he gained the friendship of Baron Cuvier, and worked in his laboratory. On returning to England he was appointed, in March, 1826, to a post in the Museum of the Royal College of Surgeons, as assistant to the Conservator, Mr. Clift, whose daughter he afterwards married, and whom he succeeded as Conservator. With that college he continued to be connected in different capacities for thirty years. In 1836 he was appointed the first Hunterian Professor there, and this professorship he held till 1855. In 1856 he was appointed Superintendent of the Natural History Department of the British Museum, the post which he held till the close of 1883. At the time of his

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retirement he had thus been serving in State museums for not far short of fifty-eight years. During his tenure of office in the Hunterian and the British Museum he held subsidiary appointments on several occasions, but these there is no space to mention in detail. Besides being elected honorary fellow of most native and foreign learned societies, he has received medals from the Royal and Geological Societies. In 1857 he was elected President of the British Association; in 1859 he was chosen one of the foreign associates of the French Institute, and in 1874 one of those of the Academy of Medicine of Paris. He has had orders and decorations conferred upon him by the rulers of Prussia, France (in the days of the Empire), Italy, and Brazil. Our Queen has several times conferred marks of distinction upon him. Among these may be mentioned the gift for life of the residence which he now occupies in Richmond Park. He was created a Companion of the Bath June 3rd, 1873, and in 1883 he received the honour of knighthood.

The phrenological developments and the physiognomical expression are very marked, and he has a superior physiological organisation. Few developments of brain stand out in so marked a degree as his, and very few possess that strength of physiology, that ardour of mentality, and that intensity of nature which belongs to this gentleman. His head is large, and fully developed in most parts; he appears to be a little wanting in restraining power, or, in other words, secretiveness, that tends to reserve and restraint, is not strongly represented. This gives him more command over his mind, and enables him to express himself more fully and readily than he otherwise would.

He should be known among his friends, first, for his available intellect, his very great power of observation, his capacity to study things minutely, and for the great range of his intellectual ability. He is remarkable for the organ of individuality, which has a mental rather than a physical bearing. He will study nature very closely, and observe very minutely whatever attracts his eye; bnt he is still more correct in his perceptions of character and disposition.

At his present age, he may not show the vigour and intensity of mind that he manifested in his prime. When I saw him, he was in the full development of all his powers, and his mind was so prolific with thought, that it seemed to be almost impossible for him to keep up with the workings of his mind while communicating his opinions to others. Form is very large, which gives great width between the eyes, enabling him

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to see shapes, countenances, conditions, and peculiarities of persons and things. Size also is very large, giving him knowledge of proportions, and ability to judge of the adaptation of one thing to another—size being taken into account. In short, all his perceptive faculties are large; order is particularly so, giving ability to arrange, systematise, and do things according to some plan; he seldom makes mistakes in his arrangements, and he has great power to adjust one thing to another.

His memory of what he sees and of the peculiarities of the things seen is very great. Comparison is large, giving the power to analyse, criticise, and discriminate; also the organ of human nature, giving intuitive perception of truth and of results. It aids him in bringing his ideas to bear in a direct manner, saying much in a few words if necessary. He could review a book, and give all the important points in it in a very few words.

His head is well rounded out in the coronal portion, giving him sympathy, geniality, interest in others, and capacity to sympathise with them. The moral brain as a whole is rather large, which helps to give stability to his character, and enables him to carry out his plans, and live up to his principles. Firmness is a marked feature, giving determination, perseverance, and capacity to adhere to his opinions.

He is fully developed in the social nature, but more especially in regard to the family and domestic circle. He has a favourable faculty to entertain and make himself agreeable to others. He is more cautious in what he does than prudent in what he says; for he is so true to his convictions that he speaks his mind quite plainly, if not too much so.

His head does not indicate selfishness or sordidness of mind; he looks upon property as a means to an end, and wants money to buy that which he values more.

In temperament he has a predominance of the mental and nervous, which gives him a clear mind, enabling him to present his thoughts in a clear distinct manner, so that they would be easily understood by the listener. The motive temperament is also predominant, which leads to action. He could not well be quiet and have nothing specially to do, but is in his element when he is acquiring knowledge, or imparting it to others.

He is very fond of experimenting, and testing everything to see how it will come out. As a physiologist few persons would observe the general physical condition of individuals more closely than he does. As a physician he would see the slightest shade of change that was going on in the patient. As a scientist few persons could excel him in his accuracy of observation, and in the positiveness of his knowledge. His

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language is large; he is naturally copious and free in delivery and takes pleasure in imparting what he knows to others, and as a teacher would be in his element in talking to listening ears. In short he is a rare man: few individuals can equal him in his power of observation, in his extensive range of knowledge, and in his ability to penetrate into the most minute details of a subject.

L. N. FOWLER.

HEREDITY.

(Continued from last Number.)

GALTON thinks that the natural differences among men are far wider than commonly supposed; from a careful study of the statistics of Cambridge examinations, he estimates that the capacity in mathematics of a senior wrangler is to the lowest in the scale of students taking honours, as three hundred to one. Similar results have been arrived at by comparisons made in other branches of learning. From all this, it would seem that the popular mind may not only underrate the natural differences of men, but also exaggerate the real limits of the improvability of the masses of mankind. Education can only call out one's powers, not bestow them where they are lacking; and supreme minds almost seem to be independent of education, or, at least, always able to get all they need. The task of diffusing information is comparatively an easy one, but the absorption and vitilization of it in the receiving minds is a matter quite beyond the teacher's skill. While we should not expect too much from instruction, we may wisely expect a great deal if it be wisely given; and here it may be fitting to draw attention to a danger in our modern schemes of education very ably pointed out by Johnson in his recent work on China. The increasing uniformity in methods of instruction, while it may tend to the adoption of one best plan for an average scholar, has a disadvantage in repressing individuality, and abolishing the many special kinds of teaching for which some teachers are peculiarly fit, and by which some of the best kinds of scholars, different from the average, are notably benefitted. The narrow line of a great circle is undoubtedly the shortest path for a ship to take, but, if we would explore new seas and find new truths, the sharply defined curve of economic navigation must be departed from; and the more diverse the tracks of the ship master, the more of the deep waters of the unknown will he map out for us.

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Instructors sometimes err in being too early in their work, as well as too uniform in their methods; so that matters of great moment lose the bloom of novelty before the reason needed to grasp them matures. One of the compensations for an education coming late in life by one's own effort or otherwise, is, that the wonderfulness and suggestiveness of truths come to the mind undampened by any early and useless familiarity.

In the cause of education it is to be regretted that men of the greatest natural endowments can so rarely describe their processes of thought, or analyze their methods of arriving at results. The intuitive perceptions derived from inheritance or long personal experience are of coalescent quality, and are of too rare awakening to be capable of explanation and record in consciousness. The most original thinkers are, therefore, seldom gifted with the teaching talent; just as orators and statesmen are not often eminent as authorities in elocution or political economy. Few of the ways and means of intellectual acumen can be reduced to rule and definitely expressed, yet the error is perennial of regarding logic as reason, and calculations, necessarily imperfect from the extent and complexity of the forces at work, as sound judgment.

The modern view that human intelligence is due to the experiences of a race organized in the brain, gives an explanation to a very interesting group of facts. When the education of an individual is totally unlike that received by his line of progenitors, it cannot take deep root in his nature. Every conscientious Christian missionary laments the difficulty of making a really deep impression on a pagan mind. The momentum of ages cannot be changed in direction in a single life, and, if it could, the pledges of human progress, which, after all, are based on human permanence, would be done away. In the conflict between inherited instincts and personally acquired convictions, it is as if the man were attempting to fight all his ancestry at once, and he is usually worsted in the fray. Natural historians are familiar with the survival in animals of habits once useful to them in the distant past, but in their changed conditions no longer so. Some reptiles now living on land possess the remnants of organs once used in their perfection by their remote ancestry in aquatic life. In a somewhat parallel way, the superstitions of our progenitors persist in many persons of undoubted common sense. Madame de Stael said, when asked if she believed in ghosts, "No, but I am afraid of them." When we consider the great problems of life and death in hours of calm reason, our reflections are apt to take a direction very different from that along which

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our instinctive feelings may impel us in seasons of pain and distress. It is a poor apology for a crude theological belief that our instincts declare it to be true, however much reason may contradict it. Instinct has no infallibility; in the human mind it is simply the register of thoughts and experiences during the long, primitive ages of our race; and our own opinions formed by personal accumulations since birth, more probably point towards truth than the lines of feeling laid down in our fibres in times of struggling intelligence and fierce strifes with natural powers, awful and unknown. In the conflict between instinct and reason, it would be strange indeed to condemn that reason which is only a better instinct than we have now, in the making. The study of race impulses in an individual makes clear why it is that a man will do generous, heroic deeds, from which it is impossible for him to derive advantage. He acts as he does not from calculation, but from instinctive excitements derived from parentage of noble blood; the line of race benefits may not always coincide with that of individual good, but the impetus of ancestral forces transcends self-regard, and leaves the account of debit and credit apparently unbalanced. Not only are human instincts at times noble and heroic, but also, unfortunately, more often cruel and destructive. When a war breaks out, or any great public discussion arises, how speedily can the thin plating of civilization be abraded away, evolving the old barbarism of the under nature! The sanguinary and destructive instincts of a people, once thoroughly let loose, can overturn in a few days a social fabric painfully wrought by generations. Of popular outbreaks of fury, history has many terrible records, and none more so than that of those revolts against order which, as in the French Revolution, had a core of justice in them. The natural differences among men in ability are very marked; much less so are their different capabilities of enjoying the rewards of skill and power; hence inevitably arise discontent and the ignoble spirit of envy; any artificial increase of the gulfs drawn by Nature between one man and another excites this discontent by a conviction of injustice, and endangers order. From these causes the artificial enrichment of nobles and clergy by exemption from taxation has again and again deluged Europe with blood; and the enormous accumulations of property in private hands by bequest and increase have, even in America, excited concern. In considering this subject, Mill proposes that there should be a moderate limit to the amount one might legally receive by gifts and bequests; and the same thinker, and others of equal eminence, have declared their conviction that land should at

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some future time, near or remote, be redistributed on some equitable plan. The law of heredity has an important bearing, not only on questions of education and property, but also on the problem as to the best treatment of the criminal classes. Since the human character is so much dependent on inheritance, and so indelibly impressed by depraved associations in early life, it is thought that all incorrigible offenders, as soon as their state can be proved, should, in some right way, by imprisonment or otherwise, be prevented from propagating their kind. Dr. Dugdale, of New York, followed the lines of descent from one Margaret Jukes, through six generations, including in all seven hundred and nine persons—thieves, prostitutes, murderers, and idiots. The Chinese so firmly believe depravity to be a taint of blood, that a criminal's father and grandfather are sometimes required to perish with him; conversely, this nation of ancestor worshippers deem a man so much indebted to his parents for all that makes him great, that when a citizen is ennobled for eminent services, titles are bestowed upon the ascending line of the family, and not the descending, as with us.

Important as the relations of the law of heredity may be in the various topics adverted to in this paper, none can be so much so as the comprehension of the law, and obedience to it in marriage. The lower animals are carefully bred, while men and women mate with rarely any rational reference as to their fitness for each other, thus often entailing upon themselves and their offspring woes unspeakable. The plain sense which should forbid the consumptive, syphilitic, or scrofulous from marrying, is disregarded, and the results are terrible. When one's constitution is impaired by some not serious organic ailment, special pains should be taken to avoid the like in selecting a partner for life. Physicians deem consanguineous unions to result as badly as they often do from the parents inheriting from one common stock similar weaknesses which unite in their children to form a lower deep of organic deficiency. With very good constitutions, men have been known to marry their sisters with impunity, as some of the Ptolemies did; but when the stock of the Egyptian monarchs declined in soundness, their close intermarriages resulted in a rapid and frightful degeneracy.

Where there is no blood relationship between parents they sometimes produce stupid children, from having a too close temperamental similarity. The most trustworthy authorities on this subject say that in marriage a moderate difference between the constitutions and characters of the parties, and complimentary rather than antagonistic is best. A note-

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worthy consideration in selecting a wife is, that as a mother has more influence on a child's character than a father, if she has any marked bad trait, as a violent temper, laziness, or vanity, and if that trait be transmitted to her offspring, then the child will be brought up by a woman the least fit of her sex to recognise the child's faults and eradicate them by proper training. In the rearing of young children, close associations have great influence. A professor of McGill University assures us that the infants of his family acquire a resemblance to their nurse in expression, which only disappears when they are removed from her. A happy and hopeful marriage may be marred in its results from procreation taking place while sickness, grief, or anxiety has lowered vitality; and the too frequent bearing of children is very detrimental to both mother and progeny.

When a parent transmits a malady, carefulness in living can frequently prevent its development; but when disease or predisposition to it is acquired from a parent, together with the carelessness or self-indulgence of character, which originally induced the disease, then the taint of blood is confirmed and increased. Many persons of weak frame prolong life to old age by prudence and abstemiousness, whereas the conscious possession of a vigorous constitution is a constant temptation to abuses of it. Length of days may depend less on the amount of vital energy, received at birth, than on the jealous care of health and strength.

In these matters, as in all others, we not only need to know much, but to know it so long that we shall act upon our knowledge. The discrepancy between the intellectual acceptance of truth and moral obedience to it is as wide as the gap between Ideal and Real.

THE BRITISH PHRENOLOGICAL ASSOCIATION.

The monthly meeting of this Association took place on Tuesday, May 1st, in the Memorial Hall, Farringdon Street, Mr. A. T. Story in the chair. In the unavoidable absence, through indisposition, of Mr. L. N. Fowler, who was to have read a paper on the "Brain and Skull," a discussion on the same subject was started by Mr. Story who, in his opening remarks, considered the relations between the brain and the skull an important part of phrenology. One of the most marked peculiarities thereof was the different degrees of thickness of skull in different heads, or even in different parts

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of the same head. Herodotus who noticed the difference between the Egyptians who were very thick-skulled, and the Persians who had very thin ones, attributed it to a foresight of Nature, as the former habitually went about with scarcely any head-coverings, while the latter wore innumerable wrappings round the head. And where Art neglects some work, Nature generally covers the omission. But the brain had something to do with it; it has generally been asserted that the soft substance of the brain would wear to the bone. He believed that the constant action (for it was generally maintained that such action there was, independent of the working of the blood), and pulsation of the brain would act to weaken the walls of the skull more or less to such an extent in some cases that the skull has been almost worn through. Thus, therefore, the more certain parts of the brain were used, the thinner would the skull over those parts become; and in little used heads the skull would be as a rule thicker. Some of the most common arguments used by anti-phrenologists were that the inside and outside of skulls did not agree, and that other little round "hillocks" on the head were singled out and described as organs—a clear proof that they knew nothing about phrenology.

Mr. Webb agreed that the so-called scientific opponents of phrenology were the most ignorant of its teachings: the common notion among them being that the bone at the base of the brain, the occipital spine, was accepted as the organ of philoprogenitiveness was an example of this. He believed that the skull and the brain were "concrescent," that is, grew together, just as the spinal matter and its framework did. As in the brain, so in the skull; and the better the quality of the one, so that of the other. He was inclined to think that the lesser thickness of the skull at parts was caused by its greater density.

Mr. Morrell questioned the asserted motion in the brain; he did not believe there was such beyond the throbbings of the arteries and blood vessels. It was well known that the oyster in growth absorbs the matter of its shell, and he implied a similar change in the skull.

Mr. Story admitted that it was a moot point among anatomists whether the brain had a motion of its own or not; but the facts went to show that the brain had a motion of its own.

Mr. Benson said the functions of the brain produce heat which he thought would disintegrate the portions of the skull. Swedenborg, while giving eighteen functions to the brain which have since been proved to be correct, attributed to it a motion of its own.

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Mr. Hemming looked upon this as a most important subject. He thought that, as a rule, the higher the tone of the brain the finer the quality of the skull; for the thick skull of the navvy was different in every respect from the thin one of the cultivated man. Cases had come under his cognizance of the skull having been worn through in certain parts. While agreeing with Mr. Story, he thought the term wear included all the vital actions of the brain, one of which was heat.

Mr. Rham gave an example which had come under his notice of a man with extraordinary veneration having committed suicide, and when the brain was opened the part apportioned to that faculty had been found quite green instead of the normal grey, and the skull was worn through to a slight shell.

After a few other remarks, a living head was examined with reference to the skull, and commented on; and a vote of thanks to the Chairman terminated the proceedings.

WOMEN'S BRAINS.

In the current number of the *Englishwoman's Review*, Miss Frances Power Cobbe refers to a recent discussion on the size of women's skulls and the weight of their brains, as compared with those of men. Miss Cobbe attaches little importance to the relative sizes of heads, and adduces in support of her unbelief the fact that Mrs. Somerville's head was the smallest she has ever seen. She also inquires who were the women on whose skulls Professor Romanes based his calculations? Miss Cobbe has some reason for asking the question. Some years ago when visiting the museum of the College of Surgeons, under the guidance of Professor Flower, she asked him to show her some of the best skulls of women in the collection. He replied that there were no good ones, as only the bodies of female paupers could be obtained for scientific purposes, those of women of the higher classes being unprocurable. Whereupon Miss Cobbe immediately asked the Professor if he would like to have her skull when she had done with it. The offer was eagerly accepted, and she added a codicil to her will bequeathing her skull to the College of Surgeons. The codicil has since been revoked, Miss Cobbe does not tell us why. If Professor Romanes was in the same position as the College of Surgeons with regard to female skulls, while at the same time he quoted the abnormal weight of brain of Thackeray, and gave the measurements of heads owned by men celebrated in letters and science, he has been guilty of some injustice to

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women's heads. But the smallness of Mrs. Somerville's head goes to show that there may be something in fineness of quality rather than in abundant quantity. Many stupid persons of both sexes have large heads. In some parts of England the term "big head" is used synonymously with blockhead and thickhead. Perhaps ladies of noted attainments will take Miss Cobbe's hint, and leave their skulls to the Royal College of Surgeons, in order that the question may be treated. But after all, the phrenological is the only trustworthy rule, namely, that size, other things being equal, is a measure of power.

ACONTIUS AND CYDIPPE.

A DRAMATIC STORY.

[*Continued from the* MAY NUMBER.]

CYDIPPE: O chide me not, Dione! Never more?
So goodly, and he loved me! Never more?
Great Artemis! O bless thy servant's eyes
With sight of him she loved once ere he part—
If't be but one brief moment! Nought I grieve
That he adventured on this daring task.
He was to me more than all Greece besides,
And yet I would not have him less of man—
Less hero than he thus appeared to me.
To be prepared to give his life for those
Who suffer and are weak—ah! that, in sooth,
Argues a man of great and god-like mould!
And I would have him in no seeming less:
Nay, though to me henceforward he should be
A shadow only—a pale memory—
I would not change that memory of him
For his good self, were't less than him I love!

DIONE: Who comes? What have we here?

CASTOR: Boys with a shield,
And with a sword—broken and drenched with blood?
What is't? Ye gods! It is his shield they bear!
Yea, and the broken sword—his too! his too!

DIONE: Let her not see't. Take them away, I pray!
'Twill kill her if she sees that broken blade.

CASTOR: Draw her aside, and I will take these youths
Hence, and assure me whence they got these things.

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[CYDIPPE *turns and sees the* YOUTHS.]

DIONE: Alas!

CYDIPPE: What is't they bring? A broken sword?
His broken sword! Acontius—his! oh! oh!
Dead! O ye gods! ye spare not even them—
Your heroes, who, with will almost divine,
Do your dread service in the fearful deep,
In shuddering wastes and deserts wild and dark,
'Gainst ravening beasts, wild men, and furies foul;
While those who lift no hand, give ne'er a thought
To any work not theirs—to any act
Not yielding present recompense in joy,
Or ease, or wealth, or fulness—these ye spare
Till they of age lose count in aches and pains,
And fill their days with mutterings of complaint.
Is't these ye love? Then keep them! would that I—
O would that I might to my dear love go!
Where'er he be—how dark—how lone the place—
There would I gladly follow, so I might
Bring him some comfort in his dread abode!
Dead! dead! Acontius! O ye gods! ye gods!

[*Throws herself at the foot of the statue of Artemis, and covers her face. Enter* YOUTHS.]

CASTOR: Whence come you? And what sword and shield are these?

FIRST YOUTH: We found them mid the crags upon the shore.

SECOND YOUTH: All in a pool of blood they lay—the blood
Of him, we think, the stranger, who went forth
To slay the fearful monster that each year
Issues from out his cave beneath the sea,
And takes his victim of the worthiest.

CASTOR: And saw you nought but these?

FIRST YOUTH: No, nothing else,
Save footprints and the spoor of some dread beast
With claws and scales, which in the paddled gore
Have left their impress.

THIRD YOUTH: Dreadful is its might.
No one can aught withstand it; by its look
It freezes all the blood within the veins,
And thus so corpse-like, living, sentient,
It bears the victim to its cave to eat.

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CASTOR: Alas, Acontius! All too early run
Thy earth-course. What for tidings must I bear
Thy mother? 'Twas a daughter that she looked
To win. Alas, poor Cydippe! 'Tis hard:
No sooner taught to love than love is lost.

CYDIPPE: O take me in, Dione. Never more
[*rising*] I wish to see the weary light of day,
But darkness—darkness only. O my heart
Is dark, Dione—dark as night and death!
I would that I were dead, down in the sea,
Where people rest from trouble, rest from grief.
Diana!—O great Dian, list, I pray.
Look not so angry on thy erring maid.
Weak am I—all so weak! I did not know
How weary weak I am; and all my vows,
So bravely spoken, were but sounding breath.
I would have acted greatly, as became
Thy servant; but the great heart that I had
Was vanquished by the love that came unsought.
Love made him strong, me weak; him brave and great,
Me brave within his shadow—puny else.
If I have erred in yielding heart to love,
Ah, now thou look'st less angry! On thy brow
There is a tender radiance like to love.
Thou smilest. O great Artemis, be fain!
And ye aye-present god-heads, greatest god,
That liv'st more high than high Olympus is,
Let me not lack your loving, fail your will!
I would do all you wish, if so I might
The needful strength have from your untold strengths.
The strongest can no more than use his strength.
The one you took—. Down heart! down, down! be still!

DIONE: Hark, some one sings!

CASTOR: The voices 'tis of men.
They sing a dirge perchance for him we mourn.

DIONE: They come this way. A dirge methinks should be
More mournful.

FIRST YOUTH: 'Tis a marriage feast belike.
Make way! make way! There will be cakes and wine.

OTHER YOUTHS: Make way! make way! A wedding! Let's prepare
To give the pair a shout shall make them glad.

CYDIPPE: What say they? 'Tis a wedding? Come away!

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DIONE: That is no nuptial song. Hark! 'tis more like
A pean of triumph and of victory.

YOUTHS: Hark! Let's go see! They come from out the vale.

[*Exit several of them.*]

CASTOR: How grandly swells the sound, borne on the air,
And lifted on the feet of marching men.

VOICES: [*singing*]
Sound aloud the glad news, sound aloud,
The monster lies dead by the sea!
Sound aloud that the proud crest is bowed,
And the land from his ravening is free!
Sound aloud! sound, sound aloud!
The monster's grim head is bowed.

Sound the hero's praise, sound aloud!
The dire monster slain by his hand
Is weltering in blood, while the crowd
O'er his corpse sing till echos the strand.
Sound aloud! sound, sound aloud!
The hero his proud crest has bowed!

YOUTHS: [*returning*] They come! See, there!

CASTOR: And, as I live, he too!

DIONE: In sooth, 'tis he, Acontius! Cydippe!
Lo, seest thou not thy lover where he comes?

[CYDIPPE, *turning, beholds him; then, trembling, clings to the statue of Diana.*]

CYDIPPE: My prayer! my prayer! O Artemis, sustain me!

[*Enter men with* ACONTIUS, *who runs to* CYDIPPE. *She, taking a step forward, falls, and is caught by* ACONTIUS.]

MEN: Evoe! Evoe! Victor! Victor! Evoe!

VOICES WITHOUT: [*singing*] Sound aloud the glad news, sound aloud!

ACONTIUS: My love! my Cydippe! My lily rare!

CYDIPPE: It is thy voice—the self-same voice. Ah me!
I prayed Diana give me sight of thee

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Once more, and she has granted me my prayer.
If thou must go soon I will follow thee,
For, O the love thou askedst is so deep,
I cannot live without thee; where thou go'st,
There I go; what thou suffer'st, suffer I;
Thy thoughts, my mind; thy wishes, my delight.

ACONTIUS: Sweet, say't again! I go no more from thee.
Thy father promised, if I vanquished, thee
He'd give to me in marriage. I have won,
And ne'er again wilt thou and I part ways;
But evermore in sunshine as in shade,
We'll prune our vines and tend our lambs as one.
Look up, my love, my Cydippe! Thine eyes
Have lost none of their beauty? Let me see.

CYDIPPE: I fear to look, lest you should vanish. For
Were you not dead, and are but now a shade,
Killed by the thing you slaughtered?

ACONTIUS: Look, my love,
Am I like one that's dead? Am I a shade,
Or shade-like? Dost not feel my arm's support?
Or hear my heart's glad bounding—feel my breath?
There is no life if I am dead. Thine eyes—
Ah, beauteous beyond all words of praise!

CYDIPPE: And thou art safe, unhurt, no yielding shade,
Thine own own self, Acontius? I did ask
For one brief moment's vision of thy shade
Ere it passed over Charon's fleeting wave,
And I am given thee in very self.
Ah, Artemis, my grateful heart o'erflows
In thanks to thee for him restored all safe—
All safe and victor—victor!—back to me.

ACONTIUS: Great Artemis!—

MEN AND YOUTHS: [*returning sing*] Sound aloud the glad news, sound aloud,
The prize to the victor is due!

[*Enter* EGON *and* DIOTIMA.]

EGON: What is this I hear of victor and prize?
Where is the prize?

DIOTIMA: Our daughter, I suppose,
From their united prayers to Artemis.
Daughter, what ails thee? Cydippe!

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CYDIPPE: Mother!

EGON: Be pleased to tell me what this means.

DIONE: She gave her thanks to Dian, as we all
Give thanks, that he, the victor o'er the beast
That hath so long the scourge of Delos been,
Has vanquished, and that never more our isle
Shall by his ravin be made desolate,
And clouded with the rain of weeping eyes.
We all give thanks to Dian. Hail! all hail!

MEN AND YOUTHS: Dian! All hail! All hail! Great Dian! hail!

CASTOR: Great Artemis! All hail!

ACONTIUS: Great Artemis!

EGON: The gods be praised for this great scourge laid low!
And thou too, worthy Coan!—Much we owe
To thy strong arm and trusty sword that dealt
The fateful blow, by will divine directed.
Delos is not ungrateful, and thy meed
In praise and bounty shall not lack or lag.
A statue shalt thou have and drachmas many.
These will the Delians vote thee—that I know—
In glad requital of thy bravery.

MEN: Yea, that we will indeed!

YOUTHS: And Cydippe!
Diana's beauteous maid, sweet Cydippe!

MEN: Yes, Cydippe, for she was promised him!

ACONTIUS: [*aside*] They vow thee to me, fairest Cydippe.

EGON: That cannot be! That cannot be! She's vowed
Unto another. 'Tis a vow long made.

DIONE: You promised her to him, this deed being done,
And now you cannot fail to keep your vow.

YOUTHS: You cannot go from your vow.

DIONE: It were shame—
A sacrilege done to the mighty gods!

EGON: I gave no promise—I! How could I give,
When she is vowed another?

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DIOTIMA: She is vowed
To Apemanthus.

YOUTHS: Ho! the rich old hunks!

MEN: Fie! Shame you!

YOUTHS: No! She is the victor's prize!
You promised her, and you must keep your word.

EGON: It cannot be, good friends; but he shall have
Drachmas in store, a statue, and for bride
A richer and a fairer than our child.
Delos lacks not for maidens, worthy sir,
And you shall have the fairest, and with her,
To rich your wedding, that shall make your life
Easeful and pleasant, till with load of years
You drop like ripe fruit to the yearning earth.
These will the Delians vote you, and therewith
A statue, or I know not what they are.

ACONTIUS: Away, old huckster! Take thy paltry trash—
Thy statues and thy drachmas and thy maids—
And barter them to some one like thyself!
I'll none of them. But her thou promisedest,
Thy daughter here,—her claim I and will have!

DIOTIMA: Tut! tut! how bold and daringly he speaks,
'Tis ill to flout a man of Egon's note.
You know not, sir, he hath authority,
And needs but lift his thumb to banish you.
And, being banished, you would forfeit life,
If you but touched the marge of Delos' isle.

EGON: He is a stranger, wife, and knows no better,
He therefore may be pardoned that he seeks
Our daughter—he, a mere adventurer,
To seek alliance with our noble house!
Sir, I forgive you for your hasty words;
But choose at once between swift banishment
And all renunciation of your claim
Upon our daughter. I were loth to act
So harshly 'gainst you, seeing the deed you've done,
And fain would see you largely recompensed.

DIOTIMA: What say you, sir? He can advance you much
If you bend kindly to him.

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ACONTIUS: I would bend,
Yea, stoop for her I love—do aught one might
In honour, could I win her by that means;
But give her up—renounce her! May the gods
Send me unblessed to Pluto's dismal realm,
There fitfully to wander in despair,
If all that thou canst threat, or else can do,
Bend me to such renouncement!

EGON: Then, begone!
Nor after sundown let thy self be seen
Within this isle, or thou with life shalt pay
The forfeit.

CASTOR: This is barbarous!

DIONE: Shame! shame!

MEN: What, send thus forth the man who set us free
By doing that which none of us could do?

DIONE: It will bring down the vengeance of the gods
Upon us all—such gross ingratitude
Heaped upon broken vows.

DIOTIMA: Thy riotous tongue
Finds ever food for railing and complaint.
What hath he done deserves such gratitude?
Killed a gross worm that was unseemly old.
Why, thus to praise him for so doing were—
So seems me—to offend the mighty gods,
Who do all mighty that on earth is done.
He is well banished.

CYDIPPE: Mother, banish him,
And all the joy that ever can be mine
You banish too. Pray, stay my father's hand,
Till he have time to think what grief he does—
Banish the man who hath so blessed our isle
That ages long men will bear him in mind,
And emulate his deed and sing of it!—
Yea, I can hear them sing in far-off days—
The young men and the old, and maidens too,
Seeing in him a manhood touching god—
A manhood that in self-forgetting builds
A glad wide-spreading peace for lesser men!

DIOTIMA: Still words and words.

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EGON: Daughter, betake you home!
The man is banished till he can respect
The will of those who have authority.
Sir, I would fain with honour cover you,
And load with riches, as was promised you.

ACONTIUS: Promised, old man! Thy promise to my heart
Was Cydippe as guerdon. Her I asked—
Her only—and thou didst not say me nay,
But led me to believe it was thy will.
These people are my witnesses. If they
Declare me wrong, then yield I to their voice.
Say—gave he not his promise?

ALL: Yea, he did!

EGON: I gave no promise. I remember well,
I said she were as nothing in the scale
Of our requital of thy services
Shouldst thou the monster vanquish: that was all,
And that's no promise. The mistake was thine.

CASTOR: You led him to believe your will met his,
And in all truth is binding as a vow.

DIONE: Indeed you did.

ALL: 'Tis binding! Yield the maid!

YOUTHS [*sing*]: Sound aloud the glad news, sound aloud,
The prize to the victor is due!

EGON: Sir, you have time till sunset to make choice,
I pray you yield to reason, and let be
This idle wish; then we can do you honour.

ACONTIUS: Prevaricator, no! I will not yield,
But this I will—force you to reason yet.
Beware your falsehood and your broken vows,
That they bring not more evil on your isle.
There is a worser thing than serpent's fang,
Or monster's ravening maw. Look well to it!
The huckster's lies, the huckster's cheapening hand,
The huckster's bartering soul that barters all—
Soul, body, virtue, honour, worth, yea, god—
Would barter him for one hand's breadth of gold!
Beware, I say. I rest not. Yon red red sun

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That steeps the wave in glory shall not see
One moment that I rest, till I behold
Thy heart purged of its falsehood. Cydippe,
Farewell once more. A fouler must I slay
Than yon foul beast 'ere I can wed with thee.
But be thou steadfast.

CYDIPPE: Yea, that will I be,
But calm thine anger; hurt no hair of these,
My parents, they will come to reason yet.
My love is thine—thine ever: knowing that,
Be strong and calm as heretofore thou wert,
And thou shalt vanquish once again. Behold,
How calm I am. And why? Because I know
The gods are with us, having brought thee forth
From out the shuddering danger of the night.
I thought thee slain; I mourned for thee as dead;
Yet here thou art still living by my side.
The gods it was, and they will bring thee through
Victor—still victor!—so thou hold'st thy heart
In patience. Ah, Acontius!

ACONTIUS: Cydippe!

EGON: Come, get you home! Dione, get you in!

DIOTIMA: Come, go with me. Dione!

DIONE: [*aside with* CASTOR] Yes, I come.

DIOTIMA: Come, Cydippe. Dione, come along.

CYDIPPE: I come, I come.

DIONE: Dear aunt, anon, anon.

[CASTOR *takes* ACONTIUS *aside.*]

CYDIPPE: Farewell, Acontius.

CASTOR: Bide one moment's space.

DIONE: Rest till we say farewell. That is no crime.

EGON: Come, get you hence! Go in! What whisper they?
This other stranger—he must likewise forth:

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I'll have no friend left to hatch treason here,
Or carry out his plottings. Hasten! go!

MEN: This is scant courtesy, Egon. 'Tis not well.

EGON: Why talk of well or ill, when men defy—

[CASTOR *and* ACONTIUS *approach*, ACONTIUS *holding an apple which he throws to* CYDIPPE.]

ACONTIUS: Ho! Cydippe! Here is my parting gift.
Catch! Bravely caught! Behold how rosy red
Its colour.

CYDIPPE: Ah, it bears some writing on't!

[*Reading*]

"I will be thine, Acontius—thy good wife,
As witness Dian—or a maid for life."

DIONE: A vow! A vow!

CASTOR: A vow! A vow! Hear, Dian!

MEN AND YOUTHS: A vow! It is a vow that none may break.
Great Dian, thou art witness of the vow!

EGON: This is a trick; but it shall have small thrift.

MEN: It is a vow; let break it him who dare!
Ill strives he who defies th'eternal gods.

CASTOR: [*to* ACONTIUS] Now may we go in comfort; for thy love
Is bound by oath that none may break and thrive.

ACONTIUS: I am content: the gods are on their side
Who, strong in love, are loyal each to each.
None may prevail against them while bright truth—
The fairest jewel 'neath earth's bending skies—
Beams in their eyes, as now it doth in thine,
Fair Cydippe.

CYDIPPE: I likewise am content.
Thou didst surprise me into this bold oath,
Which makes me seem undutiful to those

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To whom I owe obedience; but in truth
We are bound more in duty to the gods,
Who are our parents in the primal sense,
And never will require us to do aught
Would war against our inmost, noblest selves,
Than to our natural parents, who may err,
Being but mortal; but, while to my vow
Unswerving true, yet I'll be no man's wife—
And none I'll be but thine—till I can wed
With their consent who brought me in the world.
Will that content you, father? Having sworn,
I dare not be forsworn by breaking vow,
Taken in sight of Dian's awful front;
But till you give permission I am still
Your daughter—your daughter and a maid.

MEN: A fair proposal, and a noble one.

DIONE: [*aside*] Why wilt thou bind thee in so strait a way?
They may withhold consent till years have made
Thy form less beauteous and thy lover loth.

CASTOR: Was ever maid so noble? Golden bird!
Thou hast indeed, Acontius, won a prize.

MEN: Yield, yield thee, Egon. Do a gracious deed.
The young man hath set free our sacred isle,
And well does he deserve the prize he seeks.

EGON: It was no vow; got by deceit—a trick—
On no one is it binding. Here I take
The gods themselves to witness if it be—

[*Distant thunder is heard.*]

MEN: They answer! Lo, the gods give answer loud!

DIOTIMA: It is the surf upon the hollow shore.
What mean you by your talk of answering gods?

[*Thunder louder.*]

DIONE: Hark! 'Tis no sound of billows. 'Tis the gods!

MEN: It is the gods! All hail immortal gods!

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EGON: Yes, 'tis the gods! All hail, immortal ones!
Man may not strive against you. So be it.
Acontius, take thy prize. The gods adjudge
The maiden to thee. Cydippe, my child,
I have no will regarding thee but that
Which clearly is the gods'. Be true to him,
As thou hast been to us, thy parents, true,
And thou wilt be to him a prize indeed.

MEN: 'Tis nobly done!

DIONE: Ah, noble uncle!

YOUTHS: Shout!

MEN: Silence! Acontius speaks.

ACONTIUS: I thank thee, Egon, and I thank the gods.

CASTOR: [*to* DIONE] He hath not much to say.

DIONE: But much to think.
See, how the sun lights yonder vale; come hence
And let us sit upon the verdant grass.

CASTOR: [*to* EGON] We are not banished now?

EGON: No, and to-morrow
Shall see your nuptials. Friends, you all must come
And help us to make merry while we join
Two couples in the bonds of wedded love.

MEN AND YOUTHS: We will! we will!

ACONTIUS: Sweet Cydippe, hear'st thou
What is ordained? To-morrow thou must be
My wedded wife.

CYDIPPE: It is full quickly ordered.

ACONTIUS: Shall we then say 'twere best to wait a moon?

CYDIPPE: Nay, say not so; it is the gods, perchance,
Who so do will it.

ACONTIUS: Well, then let it be;
And when the sun sets in to-morrow's sea
Thou wilt be mine for ever. Think again
If there be aught to cause thee vain regrets;
For when once girdled with the bond of love,

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Thou ne'er shalt know thy maiden freedom more.
I'll claim thy looks, thy services, thy thoughts;
Thou shalt not live a single moment's life
Apart from me. My love a tyrant is
That will not let a wing'd thought soar alone.

CYDIPPE: So be my tyrant. I've no other will
But so to mingle lives—thy life and mine—
That 'tis but one we live: one life, one thought
One undivided effort till we die.
And come it soon or late, and come with it
Or joy or sorrow, calm content or pain,
Or wanderings to and fro, or placid ease,
Watching our ewes grow and our olives bloom,
My only wish is that I ne'er may be
Long parted from thy side, my love, my life!

ACONTIUS: Ah, Cydippe! I cannot speak for thought.

CYDIPPE: Behold the goddess, how she smiles on us.
Great Artemis, our hearts keep ever one!

ACONTIUS: Then can no trials that the world may bring
Sink us to utter wretchedness—the ill—
The only ill—that man on earth need fear.
See, Castor beckons! Shall we follow them?

CYDIPPE: Anon, Acontius. See the young men bring
A crown of laurel. Tis for thee. Ah brave!

[MEN *and* YOUTHS *approach.*]

SPOKESMAN: We bring a civic crown; it is agreed
That you deserve such honour at our hands.
Here under Dian's statue we would place
It on your brow.

[*He crowns* ACONTIUS.]

Acclaim him, Delians!

ALL: All hail, Acontius! Python slayer, hail!
And fair and lovely Cydippe, all hail!

YOUTHS [*sing*]: Sound aloud the glad news, sound aloud
The prize to the victor is due!

THE END.

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THE FITNESS OF THINGS.

THERE is no one thing—or number of things—can give satisfaction equal to the complete understanding of the fitness of all things in Nature.

When man is able to comprehend all the parts of Nature, and know the use of those parts, he will see that one thing there is as delicately adapted to another as the wheels of a complicated machine; and wherever he finds Nature undisturbed he will fail to find any disturbing forces; and, although one force may appear to oppose another, yet will they run harmoniously into each other from opposite directions, just as a couple of cog-wheels would do. The harmony and balance in the application of the laws of Nature to Nature's habits and conditions are particularly true when applied to the heavenly bodies and their movements.

Thus far man has found no discrepancy in their movements; although, by aid of his powers, though so limited, his knowledge of mathematics and his capacity to estimate, he has been enabled to calculate hundreds of years in advance and hundreds of years back; to predict within a minute, for instance, when an eclipse will begin, whence it may be viewed, when it will be at its height, its termination, and so on.

He has discovered Suns, and planets revolving round them; has calculated their distance from the earth, their relations to each other, their probable size, and their force-movements around their suns.

If one portion of the heavenly machine move with perfect regularity, all do; and such appears to be the case with all the works of Nature save *man* alone.

Apart from him, perfect harmony and balance of power rule the universe. Such was decreed in the Beginning, and the law was fated to be perfect and unvarying.

The Creating power is the regulator of all motors other than human, hence this harmony of action.

To man is given intelligence to learn the laws applied to him, and to harmonize the actions of his own powers. He has to take many steps upward, and to go through many stages of development, before he can possess that balance of power which will enable him to control his selfish nature, and to think and reason with anything approaching correctness.

Human nature is going up-hill to find its level with man's highest powers, for they do not lie in his physical strength, or force of character or courage, but in his reason, invention, enterprise, integrity, foresight, and spiritual intuition, allied to modesty and humility. Thus far man has taken a superficial

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and partial view of himself. If he begin to feel his strength as applied to physical and earthly labour, or have done some mighty things in his own way of thinking, he becomes proud and stops to glorify himself; perhaps takes more liberties than belong to him, and frequently becomes demoralized. Generally those who are proud of their achievements without giving God some of the glory turn out failures, and die in obscurity. Many are developed up to the point that they can appreciate harmony, beauty, and symmetry of form, fancying they possess them, and vainly delude themselves with the idea of their superiority, despite the discordancy of their minds. Cicero, it is said, was vain of his oratory; Cæsar and Xerxes, of their military tactics; Alexander, of his courage; Solomon, of his wisdom; Ahasuerus, of his dominions; Nebuchadnezzar, of his conquests and mighty works; Belshazzar, of his inheritances; but none of these gave God any of the credit.

Man is composed of so many varied powers of mind, that were they all to act together there would be correctness of judgment, consistency of life, and balance of power sufficient to make him responsible for all his life and actions. He is like the child that wants to walk by itself, but whose mother knows it cannot, and so gives her finger for it to steady itself by, thus enabling it to get along pretty well; but the moment it is is withdrawn the child stumbles and falls. So man wants to accomplish his ends without the aid of his Creator; but He knows his weaknesses, and offers to guide him.

To have easy, graceful motion in walking and working, it is necessary for all the muscles and joints to act in harmony and unison. But our knowledge of our physical structure is too limited to establish a system of education perfectly adapted to its full development and harmonious action.

The soldier in training shows some approach to perfection in walking. The gymnast, skater, tight rope walker, and dancer all show improvements in graceful movements, yet none of them are perfect, because their training is only partial and incomplete. Very few have attained to any perfection of motion, or full use of all joints and muscles. The benefits arising from such courses of discipline and perfecting of motion as these are physical self control, balance of physical power, health, and physical enjoyment, which is superior to any other earthly pleasure.

The Spartans, both men and women, devoted themselves to physical culture, and they had a posterity that conquered the world. The marriage of a Spartan man and woman resulted in a healthy and muscular progeny. Force, strength, and courage were their stock-in-trade.

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But when two who have been brought up in the lap of luxury, resulting in small *feet, hands, waists, necks, noses,* and *jaws,* unite in marriage, the result is exactly the reverse. No true soldier could come from such a combination.

As we are endowed with physical organs and functions to carry the body through life, so we have mental powers and capacities adapting us to still higher relations with more important and remote consequences. These qualities of mind are so many in number and kind, and so great in power and importance, as to fulfil every duty and discharge every obligation that is required from the cradle to the grave. We are responsible on account of the many and various powers we possess. We are accountable because we have a consciousness of a God, and an intellectual and moral sense of *right* and *wrong.* Our business in this life is to ascertain what these powers are for, and how to develop them into harmony of action, so as to secure balance of power in body and mind, separately and in combination. Each faculty of the mind is given for a special purpose, as each organ of the body is; and our full mental operations would be no more complete without the action of every one of the faculties than the body would be were an organ and its function to be omitted.

The labour of life requires the individual action of the different faculties, but a perfect mind, as a whole, cannot be secured unless all the faculties be cultivated to act in perfect unison one with another. A lifetime or more of the greatest care would be necessary to attain this end.

What it is first necessary to know is the *precise* use of any faculty, and then the manner in which to use it fully without perverting it. Thus we see that cautiousness is a faculty that should be carefully cultivated, when we recognise what dangers will continually beset our paths, and what contingencies have to be provided for, from the cradle to the grave. Allied to this is prudence in the use of our various powers of body and mind. Our expenditures have to be more with regard to actual need and supply,—one thing must be done with an eye to the demands of another. This faculty tells us to take care, to be careful, not to run too much risk, to look before we leap, think before we speak, measure before we cut, take aim before we fire, &c. Persons without this faculty as a restraint in acting and speaking often spend money foolishly and strength prodigally; act without due deliberation, promise without consideration, and get affairs generally in a muddle. If, on the other hand, it be too large, and over active, it gives unnecessary solicitude and

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hesitancy, and prevents timely action; or if further unrestrained and perverted, timidity, cowardice, irresolution, and worry. By a knowledge of its function, coupled with the experiences of life; one can readily judge whether the organ be deficient, large, or perverted and morbid. Then there is conscientiousness, which requires cultivation and right guidance as much as any other faculty.

When the normal actions of all the faculties is understood it becomes a matter of every day culture to cultivate or restrain them, or guide them into a proper channel. The powers of man's nature are opposed all through life, and it is important that we should understand the principles, so as to use them to the best advantage. To this end we are gifted with the elements of force, hardihood, courage, and spirit, to overcome and destroy antagonism. It is a common thing for persons to over-exert themselves, to be fond of opposition, or evince unnecessary severity. A judicious knowledge of the causes would materially assist in rectifying these defects, and those who can regulate the forces of their natures in this way will have made great advancement towards perfection.

The groups of organs besides the individual organs themselves, are all subjects to antagonism, as I have demonstrated in my lecture on antagonisms; and to understand how the faculties may be trained in order to act in harmony with each other is the essence of education. Some people have a disposition to steal and lie, but superior faculties restrain them, and point out the wrong. The same is the case with regard to licentiousness, drunkenness, and other evil propensities. The question of marriage is one involving considerable antagonism among the organs—selfishness, pride, or avarice, might suggest one course; prudence or judgment another; and the most strongly-marked organ will have the balance. Hence, we arrive at the conclusion that what is wanted is a training that shall give the higher and more moral powers the ascendency and control. All kinds of sin, vice, and crime, are the results of the perversion of faculties. Some, when perverted, do more mischief, are more demoralizing, and more difficult to restore to normal action, than others. Conceit, deception, lust, and intemperance, are examples of the worst. It is one of the most difficult things in life to return to a right course after one has given way to habits of sin or intemperance; nay, it is next to impossible to do so unaided. Hence, how terrible a thing it is to become a sinner by habit; and we may justly stigmatise him a double sinner who leads others into the sin he has himself given way to.

Man should not, then, be indifferent to the laws that

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compose a part of his being; for not only do his own health, happiness, and prosperity depend upon them; but those of his posterity, to the third and fourth generation, are affected. We are none of us isolated and alone in this world; but all are bound by strong, indefinable, and yet unbreakable links; and our very actions affect some one or more else in however remote a degree. No one's character is formed alone, but is all built up by contact with others. Thus it is that we transmit to posterity so many of our physical and mental organizations and functions with taints and defects; for it has been wisely remarked that the sins of the father are visited upon the sons.

The social nature of man is one of his most powerful traits, and has very much to do with perfection of character and balance of power. Love begins to bud and blossom in connection with this brain; for man has to *learn* to *love*. When love has passed through all its stages in any brain without perversion, that brain is on the high road to perfection, for, after all, there can be no perfection of character without love as its foundation and basis. The first stage is love for the physical and animal. Then there is passionate love, which will either be sanctified or perverted. When perverted, it sinks humanity to the lowest hell of impurity. There is no longer stretch a man can take than that from debased love to its purity. More hope is there for the reformation of a degraded drunkard than a degraded lover. Another kind of love is conjugal: a powerful agent in uniting two souls for life, and in paving the way for parental love and regard for offspring and the family circle. This in like manner will lead to friendship and interest in society, with a desire to help to sustain it, and to establish a home with all its attractions. True love between husband and wife in a physical and mental sense is the foundation of a higher and more extended and disinterested love of all that is great, noble, and good, until the climax of love, the fountain of all that is lovely, is arrived at. Equality and harmony of tone one to another, of family, society, home, and country, produces a oneness of mind and permanency of contentment that cannot be secured in any other way. It is much easier to bring all the other faculties into harmony where the social and domestic affections are fully and harmoniously exercised, than where these are in discord, or there is unequal development and gratification of the domestic feelings. Little headway can be made in perfection of character where the affections are out of balance, because the mind as a whole cannot then be brought into harmony.

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No one class of faculties are calculated to exert so extensive, permanent, and beneficial an influence on the human race as the social and love faculties; for they lead to inter-marriage not only among families, but among nations, thereby creating bonds of union and social intercourse, which helps in many ways to equalize and fraternise the entire human family. The designs of marriage, it is to be supposed, were not only to continue the race; but to cultivate love, affection, and unity of feeling. Thus, the love between husbands and wives and families should increase more and more instead of diminishing. Such unity and perfection among family circles would be vastly aided by less of the critical, recriminating, and exposing spirit, and more of the encouraging, forbearing, and mutually aiding. Marriage properly entered into and continued, benefits the human race in many ways, and should tend greatly to increase earthly happiness, and elevate humanity. If men are unhappy in wedlock it is not the fault of the institution, but rather of their misuse of it. Many are too selfish to enjoy matrimony in a proper spirit; they are greedy for too much advantage and domestic worship, and chafe at the slight inconveniences. Taken rightly, marriage signifies dual happiness, compromise, amalgamation, sharing, accommodating, and equalizing.

VOLAPÜK, IN RELATION TO MODERN EDUCATION.

In the first place we will suppose the human being to be well-born, and to begin its outward life education by first learning how to use the instruments of the senses.

The senses are seeing, hearing, smelling, tasting, touching, and the muscular sense, first argued out metaphysically by the distinguished Dr. Thos. Brown, Professor of Moral Philosophy in the University of Edinburgh, and afterwards demonstrated anatomically and physiologically to be a sixth sense by Sir Charles Bell, and admitted as such by physiologists in general.

Primeval man, according to tradition, and the early records of various nations, seems to have been endowed with another, and a more exalted seventh sense, whose high function was to take cognisance of what is now called the "invisible universe," and to have the power of holding converse with its invisible inhabitants; but, from causes of which we know nothing or very little, this supreme power of spirit vision was shut off from human prescience (was this "The Fall" of the Scriptures?), and man was afterwards left with his ordinary six senses to gaze upon and observe the varied phenomena of

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a materially formed universe—grand though it is, but yet the mere shell or outer rind of that other more magnificent, but to us now invisible, archetype from which it sprang. The function of the senses is to transmit impressions, from without, "ab extra," to certain organs of the brain, and thence to the internal faculties—a recognition termed by philosophers the perception of objects. Sensations, purely as such, are merely the rude elements of knowledge, and unless there was some special organ (individuality to wit, and its related internal faculty) our sensations would be merely fragmentary and worthless. As at present constituted, with a glance of the eye, the properties and qualities of bodies, aided by the "knowing powers" are at once recognised, and a oneness of perception is produced. These sense-perceptions may all be improved by careful culture. A child has to learn to see as well as to learn to walk—a function of the muscular sense. The eye and the ear of the savage are oft-times more acute than that of the civilised man, owing to constant and steady training.

It is well known that a skilful workman arrives at a delicacy of touch truly wonderful by culture and careful observation. The blind sometimes distinguish the different colours of objects by means of a well-trained tactual perception. The blind man of Stirling Castle, who could distinguish the different colours of the ladies' dresses promenading on the walks, may serve as an example of this refinement of touch. The inference to be drawn is that the senses, with their correlates, may be improved by judicious training.

The school of Gall, Spurzheim, and Combe has given the clearest and most rational exposition of human nature of any system of philosophy ever propounded to the world —a system which society in general recognises in accordance with common sense, and which it is disgraceful for the Universities not to teach to students from the chairs of logic and of moral philosophy. But the Universities have always been behind-hand in admitting "new truths" within their walls The doctrine of gravitation, the grandest discovery of which man is capable, had to be smuggled into studential use by way of marginal notes in the college text books!

The knowing powers—form, size, weight, and colour—recognise the properties and qualities of bodies: individuality combines them, and gives objects a oneness of impression. Without this tying up of the separate properties of things by individuality, the impressions from without would be isolated, and, consequently, useless.

The other knowing faculties not only perceive existences, but recognise their relations to other external objects. These

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faculties or organs are locality, number, order, time, tune, eventuality, and language.

Eventuality gives a oneness or unity to consciousness; produces the recognition of the entity of *myself* in philosophy, and changes the impressions conveyed by the senses into notions, conceptions, and ideas. Individuality and eventuality were called by Dr. Gall the organ of educability, and the two together certainly play a most important part in the education of all human beings.

The reflective faculties, casuality and comparison, act on the primary sensations, the notions, and ideas produced by the perceptive, or knowing, organs; judge of the relations of the different classes of ideas; minister to the gratification of all the other powers; their functions together constituting what is called reason or reflection.

The culture of these several faculties, with their organs, constitute what is meant by a scholastic education.

There are besides these powers nine propensities and 12 sentiments—all blind instincts. Fifteen of these instincts we have in common with the lower animals, the rest are purely human. In animals the 15 instincts are perfect, and infallibly directed to their related objects by the Creator; but in man there is no such certain guide. Instincts are blind. Reason was to give them the right direction. If reason is not enlightened by knowledge derived from the works of creation, the instincts are sure to err, and will be inferior in action to those of the lower animals. The instincts of the sentiments, whose objects are of a higher order than those of the propensities, even though they be conscientiousness (the sense of justice) or veneration (a tendency to worship) or benevolence (a desire of the happiness of others), these, even these, without knowledge would run either into a senseless respect or an adherence to noxious principles, or manifest a form of charity devoid of discretion. Even the moral sense itself requires enlightenment from cultured reason; for we must know what is right before we can do it. On the other hand, a knowledge of right (the education of the intellect) without a desire to do it (the culture of the related feeling) will be of little avail in the building up of individual character. It is the action and reaction of cultured moral sentiments by enlightened reason derived from the study of the Book of Nature that distinguishes man from the animals around him, and makes him really and absolutely the lord of this lower world.

These are the faculties with their related organs which it is the object of education in earth-life to evolve by the presentment of their several correlates, by courses of instruction, and

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by processes of training naturally adapted to them. A "full orbed education" tends to develop all these powers and bring about the highest forms of humanity.

We propose to make a running commentary on these several groups of organs and show the importance of making Volapük—the whole wide world's international language—a daily part of the instruction, training, and speaking of every school boy and girl in every school of the empire.

S. EADON, M.A., M.D., Ph. D.

CURIOSITIES OF CEREBRAL MANIFESTATIONS AND THE PROLONGATION OF LIFE.

PART II.

DUAL CONDITION OF BRAIN AND SINGULAR CEREBRAL CHANGES.

ON Thursday, the 19th of January 1888, a very marked change had supervened, and I applied a clinical thermometer, sold to me by the manufacturer to a competitive Civil Service Store, patronised by professional men.

The instrument recorded the inflammation of the blood at 95°. Although a marked change was going on, the instrument still indicated 95°. This incident was nearly proving fatal, as it was above 100°, and many have died when the coagulation of the blood has not reached 104°, while no one can live at 106°.

The memory began to fail, and I forgot all the methods and remedies I had, since 1876, used with unvarying success, such as free phosphorus, &c. I became apathetic and silent. When Mrs. Craig mentioned anything, I said yes, if wanted. She mentioned *Veratrine*; I said yes, and took one granule to lower the pulse. What was wanted was some remedy to give increased tone and power to the nerves and capillaries, rather than the circulation. She inquired if she might send for a medical man. I replied, "when insensible."

The inflammation of the blood began to disorganise the digestive function, and other organic changes ensued. Spasmodic disturbance was frequent and intensely painful. The spasms were so extremely painful that I could not help myself to administer the remedies on the table near me to arrest the spasmodic disturbance, which, without prompt relief, would have destroyed life. Better a thousand times to die at once, or insensibly pass away, than linger under such terrible agony arising from organic sensibility. Solid food caused much suffering, and fluids and extracts of beef alone could be taken. If the stomach was empty, spasmodic disturbance ensued. Shortly after food was taken, the same

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result followed. A weak cup of tea would cause discomfort.

On Friday, matters began to assume a very critical and serious aspect. On Friday evening, the pulse had become lowered, but the fermentation of the blood continued. I became irritable, and very sensitive to disturbance and noise. I requested all conversation to cease. The senses afterwards began to give way. I could not hear Mrs. Craig speak to me in a loud voice, when less than a yard from me. My sight became feeble. I could not distinguish the features of persons near me, and could only perceive the form of a solid body between me and the sun-light.

The spasmodic cough became almost continuous; coming on without any sign or preparation, and causing intense agony. Mrs. Craig had to arise frequently to supply me with some palliative,—Ammonia, Syrup of Lobelia, a piece of orange, or a hot water breast-plate—to give sufficient heat for the stomach to complete the digestion of the little food taken.

If this condition had continued dissolution was near, and I now recall my

DEATH-BED RECOLLECTIONS!

It is a remarkable, metaphysical, and curious novelty, that while the perceptive region of the cerebrum was congested and inactive along with the senses of sight and hearing, the reflective faculties were intact, as well as the sense of touch or feeling, by means of which Mrs. Craig's communications were made.

I was vaguely conscious of my position except as to the memories of the past and present. It appeared to me that the inflammatory condition might be arrested.

The next day I gave myself, with Mrs. Craig's assistance, and while on the bed, four applications during the day of the hot crystal sponge bath, followed by pressure, percussion, and rolling of the muscles of the extremities. The blood in the great arteries was pressed forward towards the hands and the feet by the finger and thumb; then by the shank of the hammer.

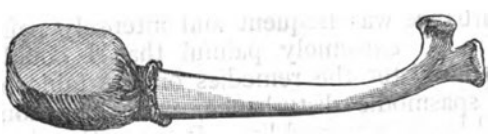


Diagram No. 1.

PERCUSSION HAMMER.

This was followed by percussion applied fifty times (counted) on the inner and outer muscles of the legs and arms. A pair

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of hammers was used for the lower limbs. The stomach was rubbed, and the bowels were rolled and kneaded by the fist; the percussion hammer first used by way of experiment.

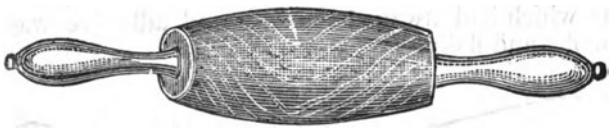


Diagram No. 2.

ROLLER.

The bath and percussion occupied about fifteen minutes each time, and had a marked effect in arresting any further derangement in the circulation. The percussion distributed the arterial and vitalizing blood to the nerves, being the very food required. Drugs acting on the circulation alone could not supply the nerves with the nourishment they required. It was necessary to restore the electric condition to the partially congested brain and the organic sensibility arising from sheer weakness. The derangement of the digestive organs made it difficult to supply nourishing food, and this increased the number and the intense pain of the spasms, which required Mrs. Craig's constant attention throughout the night, to moderate the agony and torture of the organic disturbance. Without this affectionate sympathy and aid, life must soon have passed away.

During the intervals of pain the reasoning faculties dwelt on the existing conditions. I had no anxiety nor any fears as to the present or the future.

By a happy turn of thought I dwelt on the necessity of restoring the senses of sight and hearing. I had no consciousness that the brain was partially congested and powerless. It occurred to me that if the blood supplied to the eye and to the ear were made hot by any means it would flow and supply the arterial food necessary for their restoration to healthy action. During several hours, at intervals, on Saturday night, I had a jar of hot or boiling water on the table near me, into which I plunged the ivory and the box-wood instruments,



Diagram No. 3.

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and alternately applied one to the ear and the other to the region of the perceptive faculties and over the eye-ball. The small point of the instrument (diagram 4) was placed in the ear and friction used so long as it remained warm. Then the ivory ball was applied while hot. On cleaning the ears the wax which had always been oily and adhesive was now dry, friable, and flaky.

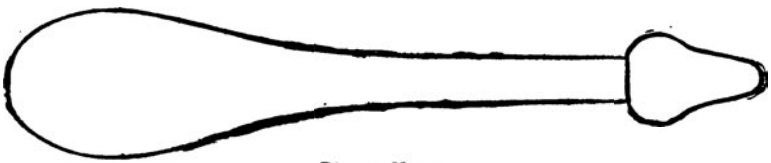


Diagram No, 4.

On Sunday I gave myself three sponge baths, followed by percussion.*

The nervous system had become completely deranged in its organic action. I could not bear the slightest disturbance. On rising from a chair spasmodic disturbance caused great distress, owing to the weakness in the action of the heart.

On Sunday evening Mrs. Craig mentioned phosphorus, of which I had lost all recollection, and on its administration a great change and improvement followed. This was the great turning point. Food for the nerves was at once supplied. As Professor Billing says, There is but one loss of power in the capillaries of all grades from mere loss of tone to actual decomposition—melting away. Remedies must therefore be applied to the capillaries, not to the circulation or the blood. The phosphorus now acted directly on the nerves of the capillaries, and arrested inflammation and decay. The hearing began to be restored, and with it great sensitiveness and irritable sensibility to sound. Even conversation had to be avoided as before.

On Monday morning my hearing was so far restored that I could hear Mrs. Craig read, ten feet distant, the beautiful lecture delivered by Miss Helen Taylor, at Eastbourne, to the Liberal League, and just received by post. Some few hours later I was able to read the lecture in the usual newspaper type.

In the course of the day I was enabled to partake of solid food, in the form of four oysters and a little whole-meal bread.

The percussions and kneadings had produced regularity in the action of the bowels, but the excreta was nearly black.

Amelioration continued, although the derangement in the digestive organs remained, to cause spasms to arise suddenly

* See "The Prolongation of Life," published at 1/-, 10, Andover Road, Hammersmith.

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and violently without any intimation of their approach, and controlled only by the application of the hot-water breast tin.

A very curious result of the cerebral congestion was left behind in the loss of memory of words. For two hours I failed to remember the name of the street in which I have resided during the past five years! All that I could recall was the knowledge of the fact that it begins with the letter A. After my vain efforts I mentioned my difficulty to Mrs. Craig who, being fond of phrenotypics, replied, "Hand it over to Andover." Since then I have had no difficulty with that word, but it frequently arises in other instances.

A fortnight after the "fyte," while my sight remains restored to what it was at Christmas, my deafness has returned, and I am obliged to seek the aid of an acoustic instrument to hear what is said to me.

The change in the temperature from 64° to 50° brought back the morbid sensibility of the stomach, heart, and nerves, with a return of sudden spasms, expectoration, pain, and sleeplessness, making it necessary to apply phosphorus to sustain the tonicity of the nerves and capillaries, artificial heat to the digestive apparatus by the hot water vessel, prunine to the stomach, and the crystal bath with pressure and percussion to remove the waste carbon, and distribute the arterial blood throughout the system. By these methods, at 84 years of age, I have again secured a further lease of life. At a succeeding crisis, to avoid an inquest, a medical man will be called in, but whether that circumstance will sustain another victory over death and the grave will remain for others to record the fact.

(To be continued.)

Hygienic and Home Department.

THE BLESSINGS OF SUNSHINE.—There is no better medicine, no greater purifier, no better friends to good health, cleanliness and long life, than sunshine. Sunshine costs nothing, is refreshing, invigorating, life-giving to both sick and well. People have somehow got the idea that nothing is valuable that does not cost something, and are apt to value all blessings by the money value they present. Always bear in mind that the three greatest blessings humanity receives—sunlight, pure air, and water—the types of a beneficent Father's unstinted bounty—are all free to all, they are everywhere, and can be had without money and without price. If you would enjoy good health, see that you have pure air to breathe all the time, that you receive the direct benefit of the sunshine an hour or two every day, and that you quench your thirst with nothing but pure water. Houses should

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be so built that every room occupied for living or sleeping purposes shall receive the full benefit of direct sunlight at some time of the day. The sleeping rooms should always be large and roomy, and if possible have an eastern exposure to receive the benefit of the morning sun. Too many shade trees too close to the house are an injury rather than a benefit; and should be removed if they prevent free access of the sunlight to all the rooms. Let in the sunshine that is struggling with blinds, shades, and awnings, and let it do its blessed work of purification.—*Herald of Health.*

THE HAND.—How much the hand expresses of what goes on within the *sanctum sanctorum* of our hearts! Next to the face, there is no silent member of our bodies that so clearly and quickly indicates the thoughts and feelings. Not only to the deaf and dumb is the hand true eloquence. To all of us it is a secretary to transcribe our ideas, a chamberlain to supply our necessities, and a sentinel to defend our persons. Montaigne well says:—"With the hand we demand, we promise, we call, dismiss, threaten, entreat, supplicate, deny, refuse, interrogate, admire, reckon, confess, repent; express fear, express shame, express doubt; we instruct, command, unite, encourage, swear, testify, accuse, condemn, acquit, insult, despise, defy, disdain, flatter, applaud, bless, abuse, ridicule, reconcile, recommend, exalt, regale, gladden, complain, afflict, discomfort, discourage, astonish, exclaim, indicate silence, and what not, with a variety and a multiplication that keep pace with the tongue."—"*A. I.*"

Notes and News of the Month.

"HEADS AND FACES."—It is somewhat unusual to see and hear a lady lecture on phrenology, so that the advent of Miss Fowler in Ballarat as a lecturess on this subject should excite some interest. Miss Fowler comes from a family who have made their names in the profession, and had all the advantages of the tuition of her talented father. Tall in stature, and of a pleasing presence, Miss Fowler immediately placed herself on good terms with her audience. The chair was occupied by Mr. Theos. Williams, Mayor of Ballarat East, who, in a few appropriate words, introduced the lecturess. Miss Fowler claimed that phrenology and physiognomy were so intimately connected that they might be termed inseparable. Phrenology, however, went further back than physiognomy, inasmuch as the development of the brain gave the character to the face. In an interesting manner Miss Fowler proceeded to group leading characteristics in extremes, remarking that character was read more by the shape of the head than by the separate bumps. As for physiognomy, as the glass reflected a face only if it was before it, and reflected that faithfully, so the face was a reflex of the mind behind it. Miss Fowler then treated of the more prominent features, delineating the characteristics that were

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denoted by the different shapes, forms, and positions of the nose, ears, mouth, and chin, and the colour and position of the eyes. She contended that the finer or coarser qualities of a hand or foot corresponded entirely with the rest of the body and with the head. At the conclusion of the lecture Miss Fowler invited some from amongst the audience to go on the platform and have their characters delineated. Four young men responded to the invitation, and the lecturess proceeded to describe their habits and tastes with marked success and accuracy. One of the "subjects" informed the audience that he had had his head examined on several occasions before, but had never had his characteristics so correctly described. A vote of thanks to the chairman was passed with acclamation. Mr. Williams, in responding, complimented Miss Fowler on her lecture, and even more on her character delineations, which, from his own knowledge, in one or two instances, were singularly accurate.—*Ballarat Star*, April 10th.

HEREDITY.—Is personality, is character independent of heredity? The problem is important, since it involves the question whether the power of heredity has any assignable limit. It is plain that there are only two possible hypotheses; we may either admit that at each birth a special act of creation infuses into each being the germ of character and personality, or we may admit that this germ is the product of earlier generations, and is inevitably deduced from the character of the parents and the circumstances under which the new life is originated. The first of these hypotheses is so unscientific that it is not worth discussing. We are left to the second view. There we find ourselves brought abruptly back to the very heart of our subject. We thought that we were escaping from heredity, but now we find it in the very shape which forms the most intimate and personal element of our being. After having been shown by a long enumeration of facts that the sensitive and intellectual faculties are transmitted, that one may inherit a given instinct, a given passion, a given type of imagination, just as easily as a tendency to consumption, to rickets, to longevity, we hoped at least that a part of the psychic life lay outside determinism, that the character, the person, the self escaped the law of heredity; but no. Heredity, which is equivalent to determinism, envelopes us on every side, without and within.—*Ribot* (*"Essais de Psychologie Contemporaine"*).

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in stamps) of 3s. 6d., for six

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months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

G. C. O., Hampshire.—Has great elasticity of spirit; is easily affected by circumstances; is all alive to surrounding influences; is remarkable for sympathy and tenderness of feeling; takes a deep interest in the happiness of others. Is naturally of the religious type of mind, is respectful to superiors, and never trifles with sacred things. Is strongly inclined to contemplate subjects of a spiritual nature; has favourable qualities for a scholar, and is liable to read too much, for the intellect is never satisfied; is good in conversation, confiding in disposition, devoted in attachment; is not very strong in constitution, but needs to learn to take more care of the body, in order to become more strong and tough. There is a tendency to over-action, and to consume power faster than it is generated; needs to be out doors as much as possible and engaged in physical as well as mental exercise.

No. 1.—Has a high development of the nervous temperament; is easily disturbed in the action of his mind, feels everything keenly and intensely, readily expresses thought or feeling, has but little power of concealment, and the surest way for him to keep a secret is not to say anything, for if he begins to talk about it he will let it out. There is not much of the soldier in him; he prefers to stay at home rather than to go to war. He is not timid, yet has not the kind of organization to be where there is blood-shed, or cruelty inflicted. His feelings are delicate and refined; he is not gross in his pleasures, or inclined to intemperance; his mind is elevated; his aspirations carry him above material things. He could readily qualify himself for high intellectual and moral work. He has firmness in his consciousness of duty and obligation, and is true to himself. He may not show firmness very strong where great physical force is required. His courage is moral rather than physical; he is naturally respectful,—not of the radical, iconoclastic kind; his sympathies are easily awakened; he readily accommodates himself to others if allowed to do it himself. He talks rapidly, but not copiously; has ability to acquire knowledge rather than to communicate it. He would do better as a writer than speaker. He delights to impart knowledge to others. He once had the desire to preach. He needs more physical power to balance his mental; must look carefully after his health, be out doors as much as possible when the weather is suitable. He must take life as easily as he can; select the kind of food easily digested, and, if careful, he can live to be an old man; for he comes from a long-lived family on one side, but probably not on both. He is very particular about his work; is almost artistic in doing things; is a lover of music, and a great student of Nature.

No. 2, Mr. & Mrs.—The lady has a very powerful organization; comes from a strong, vigorous family; is rather masculine in the tone

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of her mind; is in her element when with her male friends, and doing things that require vigour and executive power. She may play the lady sometimes, when the circumstances are agreeable; but she will prefer to do executive work rather than to confine herself to the parlour. She speaks and acts in a strong and positive way. There is no nonsense about her, she blows hot or cold, does not stop at trifles, but speaks her mind freely. She has but little fear and timidity, and when excited has not enough caution. She has a very distinct will and a determined spirit; it is very fortunate that she has a strong love-nature, for it has a powerful influence over her, especially if she is happily situated among friends. She is decidedly practical; one of the knowing kind. She can tell others more than they can tell her. She has a good business organization, and can look after outdoor or indoor affairs. If deprived of a husband who had an extensive business, she could carry it on as well as he did. She bids fair to live to be old, unless she has some special physical derangement which is not indicated in the photograph. Such an organization should not live a quiet life, but the more she has to do with extensive business, the more she will be in her element, and the more successful she will be.

C. C. (Aston).—This gentleman is peculiar, is one by himself, has sources of enjoyment peculiar to himself, and does not easily adapt himself to other people. He is quite executive in his disposition, and cannot take life in a very quiet way. He prefers to be where there is running water, rather than a quiet pond. Sometimes he allows his feelings a little too much sway, has scarcely enough restraint when excited. Is very positive in his will, as well as executive in his spirit. He is quite systematic and methodical in doing his work. He prefers to attend to it himself. He appreciates colours and the arrangement of them. His jokes are all practical, a little too true to be agreeable. He is direct in his style of talking, and comes at once to his subject; does not drift about much; is intuitive in his perceptions, and expresses himself in a positive manner. He is quite distinct in his ideas about right and wrong, has scarcely enough sympathy for those who do wrong. He believes in having everything done according to rule and the principles of justice. His sympathy for mankind is greater than his social nature in ordinary circles. He does not care to mix up in company and be simply one of the lot, but he can work with others to the accomplishment of any good end. He possesses considerable taste, conld show more than ordinary artistic ability if he gave his attention that way. If in partnership with anyone, that partner should be No. 2; if he has a wife, the more pliable and the more ready she is to acquiesce and adapt herself to him the better, not that he is a tyrant, and wants to exercise undue authority, but because he has a positive executive kind of mind that wants liberty to act for itself. He is not a copious talker, but quite executive in his style, and he takes pleasure in telling what he knows, but he hesitates somewhat in fully expressing his ideas unless the subject is familiar to him. His memory fails him with reference to words, names, facts, and detailed experience, other-

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wise his general intellectual power is quite wide-awake, and he manifests considerable capacity to analyse, describe, and suit one thing to another, and to take advantage of circumstances.

A. Y. Z. Z. (New Zealand).—You possess much earnestness of mind, and easily become zealous in the cause that occupies your attention Your tendencies of mind are to the practical and definite. Your forehead indicates good powers of observation, good general memory of events and of your own experience, and very good powers of analysis. You are definite and positive in your knowledge, will deal in facts, and your mind is continually coming to a crisis on subjects. You never lose sight of your task, or the object you have in view. You are not wanting in imagination and general scope of mind, but it only aids you in filling out your description, and in giving more relief to your thoughts. You are rather more intellectual than social, and your intellectual and moral brain decidedly predominate over your animal feelings and social nature. You are much more known for your sympathies, generous impulses, and philanthropic feelings, than you are simply for your social mind. You could enjoy home and married life under favourable circumstances; but if you were to follow your strongest desires you would travel, come in contact with society by way of doing good, and be employed in either some philanthropic movement, or general education and expansion of mind. It would be better for you to have an education, and be guided by it, rather than to devote yourself to business or farming. If circumstances are favourable, you should by all means go to college and get an education, and if your spirit leads you to the ministry, you should by all means go into it, for you have but one life to live, and all you can carry away with you into the other world is the amount of improvement you have made, and the result of your labour for the benefit of others. You will not be specially copious in speech; have not any great powers of oratory. You may not excel as a scholar, and yet your education will all be turned to account, and you will manifest an earnestness and sincerity that will command respect. Your energy is more of an intellectual and moral class than it is mere physical force and executive power in a worldly way. You have none too much destructiveness still you have enough to make you an efficient worker in any good cause. You can live the life of a minister, resist temptations, and be consistent to your profession more easily than the majority of men, for your animal impulses will not be so much in the way of the use of your moral nature as with many. One of the leading tendencies of your mind is connected with your sympathies and interest in others; another is your desire to act upon character, and influence people for good; the third is your general love for seeing, knowing, and putting into practice what you do know. If you marry, you should select a practical, domestic, utilitarian woman who can take responsibilities and sustain herself, rather than one who will lean upon you, and require you to look after her.

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THE
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JULY, 1888.

FREDERIC III.

IT is a most difficult thing to analyse the character of a person from organic indications, when there is already so much known about his general disposition from his public life and actions. The present Emperor of Germany has been a prominent figure-head of observation



and comment, his entire life being spread out before the public for many months past, apart from the facts that he has been constantly before the eyes of the world all his life, that he is the son of the greatest monarch of the present century,

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and has married into the family of the Queen of England and Empress of India. It may, therefore, be interesting to observe how far his character as known to the world harmonises with his phrenological developments.

It is understood that the Emperor's ailments are hereditary, which is the most unfortunate condition in his life, and the greatest impediment in his way. Apart from this, he has a very strong constitution, and a strong hold on life. He has also a powerful organization, and many very strong traits of character. There is a good substantial base to the brain, and the space between the ears is broad, indicating plucky force, executiveness, power of endurance, and ability to bear pain and go through severe trial and labours.

His whole side head is fully developed, giving him conservative power and ability to control his feeling and regulate his speech. Cautiousness is only large enough to give prudence and a fair amount of restraining power. He is more liable to show too much of this power than too little, for he cannot bear restraint in time of action. He is economical, rather as a matter of principle than from a love of property standpoint. It affords him more pleasure to give than to hoard. He must have found that his own happiness has been increased more by being liberal and making others happy than in being the recipient of favours. All photographs and drawings of his head show considerable height in the crown, indicating sense of character and honour, with a general ambition to excel and secure approbation. He is inclined to be dignified in his official capacity, and to conduct himself so as to command respect, rather than compromise his dignity or sense of justice in order to be popular. Conscientiousness is so influential as to render him rigidly just and exacting. He is not slack in his principles, nor disposed to resort to expediency to gain his ends. Firmness is large and has a marked influence, rendering him very tenacious, persevering, and reliable. This, with his self-esteem, gives him presence of mind in times of danger, and with his combativeness and executiveness, both moral and physical courage.

So far as can be inferred with so much hair on the top of his head, he has a high moral brain, which adds great strength to his character and influence, besides giving him an elevated tone of mind and an ambition towards a moral nature. He is sympathetic and tender in his feelings, and philanthropic in his desires, and has a large, liberal soul. Then, he is versatile in his manner, and can easily adapt himself to changes. He has a quick perception of the absurd and ridiculous, and is easily entertained with his own thoughts. His forehead is

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high, broad, fully developed, and strongly marked. His large order and calculation indicate that he is methodical, systematic, and disposed to plan, calculate, and arrange his work so as to know what he is going to do, and how he is going to do it. He has a mathematical cast of mind rather than one dealing in facts and events. He should be known for his power to think, reason, plan, and originate, rather than for his ready memory of facts and events, or any scientific tendencies of mind.

In conversation he is disposed to condense and come to the point as soon as possible. He knows how to say much in few words. He possesses more of his mother's tone of mind than that of his father's. He is electric, and quick to be impressed, and soon feels the full force of a truth. His mind acts with more than ordinary promptness. He has also a tone and kind of mind that the majority can appreciate and sympathise with; for the humaneness of his nature, joined to his strong family and social feelings, make him agree with others. He is favorably adapted to take responsibilities and exercise authority; for, although he may deliver the word of command with power, it is so done as to secure willing obedience. He has such a blending of the masculine and feminine natures, and such a combination of mental and physical qualities joined to an elevated tone of mind, quick and clear perceptions, great individuality of character, strong loves and antipathies, that he cannot but be marked among men, and will leave traces of his abilities behind him.

L. N. FOWLER.

The above phrenological sketch was written at the beginning of the present month, while it was still thought that the Emperor might live.

Frederick William Nicholas Charles, second German Emperor and eighth King of Prussia, was the only son of William, first German Emperor and seventh King of Prussia, by his wife Augusta, and was born at Potsdam on 18 October, 1831. What manner of man his father, the late Emperor William was, all the world is well aware. His mother has been well described as "a Weimar Princess, a disciple of Goethe, a friend of the Humboldts." He was in the habit of wearing the uniform of a military recruit ever since he could walk. At 10 he was raised to the rank of sub-lieutenant in the army, and was invested with the Order of the Black Eagle.

Besides attending his drill with exemplary regularity, the Prince also proved apt at other studies, and, according to the Hohenzollern practice, he learnt two handicrafts. He was brought up in a simple and manly way. When, at the age of 18, he went to the University of Bonn, he pursued his studies with great zest, and soon distinguished

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himself. Next year he made a tour in Switzerland, the Tyrol, and France. In April, 1851, he paid his first visit to England to attend the opening of the International Exhibition. In the following month he seems to have made his first public appearance as a commander. Then he returned to Bonn for two more sessions at the university, on leaving which, in 1852, he was appointed a captain in the First Foot-guards. The regimental duties of German officers are far heavier than those of English, but the Prince was zealous in them, claiming no exemption; and he not only instructed his men, but he also took care to know each of them individually. His ardour as a soldier was already apparent, and he and Von Moltke soon became fast friends. In 1853 the Prince visited Italy. During the following winter he studied at the Military Academy, and next year accompanied Von Moltke in a prolonged tour through the Prussian provinces, where he was welcomed, and took care to study the wishes and the circumstances of the people. In 1855 he paid another visit to England, and was betrothed to the Queen's eldest daughter, the Princess Royal.

There was a Prussian superstition that good luck would follow the marriage of an heir to the Hohenzollern throne to an English princess, and in Germany, whither the Princess Royal's reputation had already spread, the betrothal was highly popular. It has been said that "No choice could have roused the sympathy of his people more warmly; they rejoiced to hear that their young Prince, of whom they knew so much that was delightful, and foresaw so much that was excellent, should have chosen a daughter of 'free England for a bride.'" From this time the Prince was regarded in Prussia as the hope of Liberalism. In 1856 the Prince again visited England, which was celebrating the conclusion of peace with Russia; and Oxford conferred the degree of LL.D. upon him.

As the Prince became acquainted with England he valued her institutions the more, and the Prince's manly, straightforward, and kindly character secured the admiration of all classes here once he had become well enough known. That his appearance was as admirable as his character nobody who saw this magnificent specimen of manhood towering above the heads of all the princes and potentates in the Queen's Jubilee procession of 1887 need be assured. In 1856 the Prince attended the coronation of the late Czar Alexander at Moscow. In the winter of the same year he commanded a regiment of infantry stationed at Breslau; and he visited Paris, where he was the centre of a distinguished circle. In the following year he was twice in England; and, his engagement having been publicly announced, honours and distinctions were showered upon him, and on the 25th January, 1858, the marriage was celebrated.

He entered upon his active military career in the Schleswig-Holstein war, but had no opportunity to distinguish himself. That he did, however, abundantly in the Austrian and French wars, which are still within the memory of most. There is no need to say anything of his long illness, of his heroic fortitude under suffering,

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his many great qualities, and his death. Many who never did so before are to-day regretting a king. In a world in which there are so many kings and princes, but few kingly, Providence seems to have sent Frederick II. to teach a generation that had come almost to doubt the tradition, that the kingly ideal is possible in the flesh—even in the 19th century.

WHY ?

THE question is frequently asked, Why is not phrenology more readily received and accepted as a science by educated and professional men ? One answer is, Because they *are* professional men. Another is, that they are not educated to accept it as a science. Neither in universities, theological seminaries, nor medical colleges is it taught ; while in some of them it is even a subject of ridicule. Most people do not think for themselves, and have no opinions of their own, concerning science, philosophy, or theology ; and consequently are prepared to echo the minds of others. It is a difficult matter to popularize a subject which professional leading men blackball and throw cold water on. Phrenology has thus had to work its way to its present standpoint without the aid of any of the professions, save that it was first brought to light by Swedenborg, the scientific philosopher, rendered practical by Dr. Gall, and made popular by George Combe, the lawyer. It is now quite well established in the minds of practical common-sense people, and is growing in favour with the literary, legal, and other professions. Presidents and professors of theological, medical, and technical schools will find it to their interests to accept phrenology as a science ; and moreover to take advanced steps and bring their educated minds to bear in its favour, and make it more practical and useful. Professional men, however, have so much at stake, and find it so difficult to get a position and keep it, that they cannot afford to commit themselves to anything that is new or unpopular. But one of these days, when the science becomes popular, and is acknowledged to be a science, there will be numbers of people to throw off the mask and make an open profession of it, for there are many now who admit the truth of phrenology, but do not care to take the responsibility of saying so.

One of the greatest difficulties a reform or a new truth has ever had to contend with is a want of moral courage. All human beings are idolaters ; men and women worshippers cannot bear criticism, and hence follow certain leaders in

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opinion, fashion, behaviour, and dress, with all their absurdities and inconsistencies, keeping silent with regard to unpopular truths and reforms.

I long to see the day when every tub shall stand on its own bottom; when every man shall do his own thinking, and be willing to stand by his guns, and take the responsibility of speaking his own mind. I think, as a class, phrenologists have more moral courage than any other propagandists; and it is what pioneers in all departments mostly require. A phrenologist in fact can speak with more assurance than most people, for he can call in the aid of observation, experience, and positive knowledge.

It requires an uncommon condition of mind to readily accept phrenology as a science. In speaking of phrenology we mean something we do not see, have not seen, and cannot see; and the great mass of civilized people, being governed by physical consciousness, cannot readily take to mental science.

Many people can doctor the body, but not the mind; they can recognise sores, bruises, burns, and signs of starvation, but cannot see various ailments of the mind. Physicians would be much more successful could they first cure the mind, for the body is healthy when the mind is. Jesus said to His patients: "Thy *sins* are forgiven: go *sin* no more." Doctors now-a-days have nothing to do with *sins*, but with their *results* merely, whereas sin and ailment go together.

There never should have been two sets of physicians, one for the body and another for the soul, and they were once united; they can still be so. When people write to me for advice concerning their health, I tell them that their ailment is mental, that if they cure and purify the mind, the ailment will disappear. At present we make too great a distinction between the body and the mind, for they are nearer being *one* than some of us imagine. As a matter of fact they are one, one part being more physical, while the other is more mental and spiritual.

Our organization is composed of three parts: body, soul, and spirit. Some have more of one and less of another; but the body is always the foundation and grosser part, giving physical consciousness and pleasure. The soul and spirit have still higher consciousness and pleasure.

Many people find it more easy to admit the truth of physiology than of phrenology, because their physical consciousness is greater than their spiritual. To accept the principles of phrenology requires both a physical and a mental consciousness, because we have to deal with both mind and body. Some folks can better judge of the size of the organs,

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while others are better in describing the faculties.

But there are different kinds of phrenologists just as there are different kinds of doctors, preachers, teachers, husbands, wives, or lovers. Some acknowledge the general principles of the science; while others go farther, and accept the details. Some can see the large side of a subject only; while others can equally well grasp the small. Some can understand the principles, but are poor judges of character by the shape of the head; while others are expert in reading character from the developments. Persons with uneven heads and distinct developments of the brain attract the most attention, and get the credit of being the most clever, because they *act* and *speak* on the *spur* of the *moment*; are quick-witted, and strike while the iron is hot; whereas the persons who have even, well-balanced organizations, with no extremes of development, are behind-hand, and rather slow than quick-witted.

There are many people having no sympathy with phrenology because they cannot perceive the detailed conditions that affect the character as the phrenologist can. There are many good discerners of disease and good doctors of the body; but comparatively few physicians who can cure both mind and body. Physicians like lawyers take everything into account. Phrenologists more resemble physicians than doctors. There are special doctors and physicians who are successful in curing certain diseases, and who understand certain functions, and can cure them better than others; but very few are so well balanced as to be able to manage several branches with equal skill.

In like manner some phrenologists can describe some portions of the brain better than others. Some we know can preach the law to perfection; others take greater pleasure in preaching the Gospel.

Depravity again runs in certain channels, and certain culprits are guilty of certain crimes. The most expert rogues steal watches and pick pockets. The more strong and daring steal horses, rob houses, and break into banks; and what would be a temptation to one, perhaps would not be to another. Besetting sins differ, as well as special virtues, according to the activity of certain faculties. Love fastens itself upon various objects according to the disposition of the one who exercises it. Thus, two persons may be devotedly in love with each other whom no one else would ever think of loving. The more we look into this peculiar mental organization, the more are we convinced that it presents an endless variety of character; and, as there are no two days or nights exactly alike, so there are no two days or nights when we feel exactly

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alike. So it must go on as time exists. How small we appear to be when we think how much more important our surroundings are than we, although we have given ourselves credit for being of so great value. What would add immensely to both our pleasure and importance would be greater clearness of mental and physical vision. At present our eyes have invisible veils over them, which enable us only to see material things. The probability is that the older the world grows, the more clear sighted and clear headed we shall become. We now read the general outline of a character by the visual aspect of the person, and the natural language of the faculties. But the time is fast approaching when men will be able to read each others thoughts, actions, and lives. *We look* what we are; and our very actions betray our disposition. *Deceit* and *composure* are not sufficient to cover up the real facts. All that we need is cultivated sight to see all there is to be seen. The wilful murderer has a murderous look; a person acquainted with grief will show it in his face; and all extreme mental operations, especially if continued any length of time, will also reflect themselves in that mirror.

The animal, intellectual, and spiritual, as well as the social, have their natural language and definite expression. Our sources of supply, and the food with which we nourish the body and soul, have much to do with our expressions and tones of mind, as well as with mental and physical force. The man with a varied kind of food has a very different aspect to the one who lives only on one kind. For instance, one who lives on the seal continuously will look more like a seal than any other creature. One who lives exclusively on pork and deals in it will look more or less porky.

There are also differences in the grades and qualities of the different kinds of food; sour and sweet apples and oranges for example.

The earth feeds the body, air feeds the mind, and Divine Breath feeds the soul. With our physical nutriment, as a general rule, we feed better than we digest, and we are not sufficiently particular as to what it consists of. This is equally true with regard to our mental food. There is obviously a great difference between the people who live on novels, on scientific, or on moral literature; on obscene or pure.

Both mind and body can become corrupt, depraved, and dyspeptic by the food we live on, and the manner in which we take it. The proper way to feed the body and the mind is a great lesson we have to learn. If we could stop living on perverted imaginations and passions, and false reasonings and conclusions, and instead could have wholesome,

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intellectual, moral and spiritual food, we should be able to exhibit gigantic proportions, and to come nearer the Divine Image. Let us then vie with each other in pushing forward the existence of this real man, in debating science, and encouraging each and all to live true phrenological and physiological lives, and thus be examples and aids to those who wish to know what the requirements of Nature are, and how to comply with them. L. N. FOWLER.

HOW TO READ THE FACE.

FROM the earliest ages men have endeavoured to discover the secrets of the soul from the lineaments of the face, and although others besides Shakespeare have told us "There is no art to read the mind's construction in the face," few have believed them. Indeed, it seems an innate faith in man that the human countenance is, more or less, a mirror of the mind. In some it is certainly "more," and others decidedly "less;" but, as a foreign scientist has recently assured us, the most astute fail to entirely prevent the workings of the mind from betraying themselves in the face. No one, for instance, could fail to see that there is a difference between the character of Wordsworth (Fig. 1) and that of the criminal represented in Fig. 2.

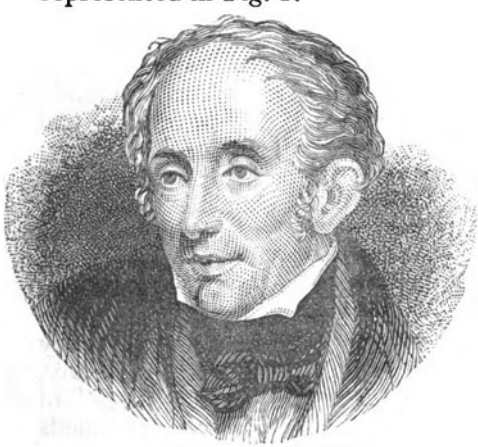


FIG. 1.—WORDSWORTH.



FIG. 2.—CRIMINAL.

But, apart from the transient expression of the emotions, the face has a character-value as being a certain indicator of temperament and constitutional strength. This, indeed, is the surface character-expression, and is the first to be taken into account in studying the facial signs, as will be shown

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hereafter. These temperamental indications overlie and frequently hide the deeper signs of the faculties and feelings, and so, if not properly weighed, are apt to deceive. These are the more fluctuating signs, as they vary according to the state of health, age, etc. For example, in Hannah More the poetess (Fig. 3), it is plain to see how full the face is of character; her very soul seems to be beaming through it. But it is not so in the case of Greathead: there the character is not so easily read—at least, not the mind character—although the qualities of a powerful temperament are not hard to discern.



FIG. 3.—HANNAH MORE.



FIG. 4.—GREATHEAD.

The study of physiognomy is by many (and, as we think, injuriously) confused with others that—highly interesting and amusing as they may be—are much less solid, such as studying the character and determining the course and length of life by the lines of the hand, judging character by handwriting, etc. There may be much to be gained by these studies; but for the understanding of your neighbour, there is nothing like the study of the face. Its lineaments may be hieroglyphical, it is true, but there is a key for their interpretation. Nor is it a matter of guess work, although many "read" character without rule or "key," but intuitively, much as a dog which, it is commonly said, has a "knack" of knowing men. This knack is simply the faculty some breeds of dogs have acquired, by long acquaintance with man, of discerning, from certain marks or signs in the countenance, the prominent traits of a man's character.

Solomon has said—and we have it on the authority of an American wit that the Son of David ordinarily spoke as much sense to the square inch as any man he ever heard of—

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Solomon has put it on record that "Though the wicked man may constrain his countenance, the wise man can distinctly discern his purpose." And the wise King of Israel is only one of the number of the great minds of antiquity who affirm the truth of physiognomy. Sir Thomas Brown says: "The finger of God hath left an inscription upon all His works; not graphical or composed of letters, but of their several forms, constitutions, parts, and operations, which aptly joined together do make one word that doth express their natures." Of nothing is this so true as of the human countenance, and to those who diligently study its "several forms, constitutions, parts, and operations," a rich reward is in store.

The study of the face should be commenced and proceeded with systematically. We should first take the face as a whole, then sectionally. If we compare all faces we discern a general resemblance; so that, whatever its race or nationality, we can decide at once, "This is a human face." In all alike—in the savage as well as the civilized, in the lowest African as in the highest Greek, in the depraved criminal



FIG. 5.—AFRICANS.

as in the most moral—we perceive the same broad general lineaments. The face may be long, as in the old Greeks, indicating a brain in which the intellectual and moral faculties were equal, if not superior to, the animal propensities; or it may be broad, as in the Mongolians, indicating a predominance of brute force; or it may combine the two, as in the Chinese; but in all alike we find the same general proportions of one part to another, and of the parts to the whole.



FIG. 6.—SOCRATES.

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For convenience of study the face may be divided into two parts—one comprising the features from the chin to the eye-brows, the other from the eye-brows upwards. The forehead has been designated the seat of involuntary expression, as it cannot be changed, or, if changed at all, but slowly, as the gradual effect of culture. The space below the eye-brows is called the seat of voluntary expression, because it is largely under the control of the will. The late Mr. Darwin has shown in his interesting work on "The Expression of the Emotions in Man and Animals" to what an extent the face is, as it were, a mask, the expression of which may be changed on the instant by the action of muscles brought into play by the constantly varying feelings and emotions. Take fear or joy: how instantaneously they change the expression of the face. Or take the expression of good nature or of anger: how different they are. In the one the eye opens and brightens, and the lines of the mouth—the seat, *par excellence*, of pleasurable expression—curve and soften; in the other the eye-brows contract and lower, thus darkening the eye, while the mouth becomes compressed, indicating that the teeth are in vice-like contact. When an animal is angry its natural instinct is to bite, and if it can't bite the object of its anger it grinds its teeth, because the excess of energy generated by the feeling instantly flows into the muscles of the jaws, and causes them to act in the most forcible manner, which is in the act of biting. Man, in his original state, was like the lower animals, and he used his teeth to bite as well as his hands to grapple when angry; and so, when he is enraged now, although he may not actually use his teeth to injure the object of his anger, he forcibly compresses his jaws, as in the act of biting, because his remote ancestors bit when angry.



FIG. 7.—CHINESE.



FIG. 8.—FEAR.



FIG. 9.—ANGER.

Now, it is not difficult to comprehend that a man who is in the habit of frequently giving expression to angry feelings will, in the course of time, gradually mould his features to a form in accordance with this state of mind. There comes to be an habitual hardened line of the mouth, an habitual con-

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FIG. 10.—JOSEPH HUME.

traction of the eye-brows, and a tightened expression of the nostrils as of holding the breath. Persons accustomed to giving utterance to feelings of indignation contract a similar, though less hard, expression; for indignation is an emotion caused by an outraged sense of justice combined with anger or resentment. The same is true of the expression of other emotions; so that the permanent or constant expression of the countenance gradually becomes that of the dominant emotions of the individual. A good instance of this hardened line of the mouth, although combined with noble traits of character, is seen in Fig. 10, representing the famous Joseph Hume.

THE BRITISH PHRENOLOGICAL ASSOCIATION.

THE last meeting of the session took place on Tuesday evening, May 5th, Mr. E. T. Craig, President, in the chair. Mr. Craig presented the following paper, which was read by Mr. Story:—

IMPORTANCE OF EDUCATING PUBLIC OPINION ON PHRENOLOGY:

As the true Science of Mind in relation to Individual Character, to Education, Legislation, and Social Progress.

Science demonstrates the truth and power
Of that great law which proves the brain
The source of mental force, and gives each faculty
Its separate organ, varying forms
Of size and quality, each with its own
Just means of satisfaction; thus the brain
Becomes as readable as other forms
Throughout the visible wide universe.

THE British Phrenological Association is founded on the solid rock of truth and facts, proving the intimate relations between organization, tendency, capacity, and character. The members may now safely assume the great principles and doctrines of Phrenology to be true. Mind is unknown to us except as manifested through the brain; that for every passion, mental emotion, and thought, there is a correspond-

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ing state of brain or of particular portions of it; and that the propensities, sentiments, and intellectual faculties are located in particular parts of the brain indicated in standard phrenological works.

Some of the deepest problems of life are involved in the conviction that the principles of Phrenology are consistent with facts, and are at the foundation of man's future progress and happiness.

We must not only make believers in Phrenology, but avowed Phrenologists, so that public opinion may be created in the establishment of the metaphysics of a true Science of Mind to displace the old, absurd, and obsolete metaphysics of the Schools and Universities which still govern legislation to-day in relation to motives, character, conduct, and belief.

Crime is the result of two powerful causes, one, and sometimes both, beyond the control of the criminal; first, in the hereditary laws, and second, in the power of surrounding conditions to impel the lower impulses of defective organization. Here we see the profound significance of a sound philosophy as to the nature of man. There are schoolmen at our colleges and universities who contend that mind or spirit is independent of organization! But we have no evidence of mind independent of the brain and nervous system, while we know that the form, size, and quality of the brain convey the true indices of mind and character.

It is, therefore, imperative on the part of phrenologists to teach the true doctrines and principles of the science to the intelligent portion of the community around them, for the influence of custom over opinion and its expression is largely sustained by motives of expediency.

In the whole range of the sciences there is none so deeply interesting as that of Psychology, or mind in connection with the brain. Astronomy, for instance, affords the most extensive example of the connection of the physical sciences. In it are combined the science of number and quantity, of rest and motion. In it we perceive the operation of a force which is mixed up with everything that exists in the heavens or on earth: which pervades every atom, rules the motions of animate and inanimate beings, and is as sensible in descent of a rain-drop as in the mighty falls of Niagara, in the weight of the air as in the periods of the moon. Astronomy affords the most sublime subject of study which can be derived from science. But a complete knowledge of physical astronomy can only be attained by an intimate acquaintance with the higher branches of mathematics and mechanical science, and they alone can appreciate the extreme beauty of the results,

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and of the means by which these results are obtained.

The study of Phrenology is not only more available, but it is more immediately practical and beneficial. As in other sciences, they must proceed to apply them, and by application to test its truth and utility. To do this the student must learn the science as taught by their professors. Phrenology has the advantage of all other studies. How uninteresting would other sciences appear if the student stopped short at the mere technical knowledge of their principles and facts. It is when he applies the facts and principles to promote human happiness, and discover the laws impressed on all nature, that his soul glows with emotion and his intellect expands with power. It is the same with Phrenology. It ceases to interest when the student rests satisfied with the mere knowledge of the local situations and functions of the organs. In itself it is the philosophy of the human mind based on physiology and biology, and their bearings on the well-being, the interests, and the duties of man, personally, politically, and socially, is direct and boundless.

There is an overwhelming amount of evidence in books and phrenological museums in support of the science, and testimony can be obtained to any extent by observations in nature. There is no disproof of the evidence, or refutation of Phrenology recognized by the world as satisfactory. It is true we had, some two years ago, the editor of a London daily paper presuming, in a leading article, to say that "Phrenology to-day is an effete branch of thought."

As the editor made this dogmatic statement on the authority of others, and exposed his utter ignorance of the science, a prompt answer was published. In a few weeks after the small pompous editor vacated the hypercritical chair. The *sactum* knows him no more, and his place is occupied by one who, by way of compensation, published an article confirming the truth of the science as taught by Gall, Spurzheim, Combe, Vimont, Caldwell, and others.

The necessity of teaching Phrenology becomes a question of immense importance when we know that there can be no sound, systematic, and consistent education while the faculties to be educated are unascertained and, therefore, unknown. The teacher that punishes a pupil because he fails does not understand the materials on which he expends his energies. Nature has adapted the perceptive and observing faculties to seek and enjoy their proper objects. The organ of tune will enjoy harmony; form will relish art; eventuality, history. These and other faculties will seek their exercise, but the boy that has "no music in his soul" will be indifferent to musical

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skill. Where there is no faculty for mathematics corporeal punishment will fail to implant it.

Phrenology only, by embracing the organs through which the mind acts, can afford us solid information concerning the physiological condition of the brain, or their powers of action as distinct primitive faculties.

The basis of morals cannot be understood without a true philosophy of mind; and Phrenology, when thoroughly understood, enables us to found moral science on nature, and to test moral actions by nature's standard. Hence the importance of teaching the science thoroughly to the rising generation around us.

If mental differences in intellectual power depend on cerebral development, the variations in the feelings and capabilities of different races of men will find their explanation in differences of brain; and this will be a guide to render the entangled events recorded in the pages of history intelligible.

The applications of Phrenology are, as before said, boundless in extent; and if our associates and students will first learn Phrenology in its full dimensions as taught by its founders, as the physiology of the brain and the philosophy of mind, and then apply it to expand their own intellectual powers, improve their moral sentiments and promote human welfare, everyone in his own personal sphere, and in accordance with his opportunities, they will find the study of Phrenology will prove a high source of gratification, as it has been to me through a long and active life in various positions as a journalist, an educator, and pioneer in several departments in social progress.

Apply these suggestions and you will find the day far distant when you will cease to take an interest in your own progress. I am now in my 84th year, have added ten years to the lease of life by the study of nature's laws, and at this moment, when I see the possibility of a true philosophy of mind combining with a sound system of social science, the dawn of a glorious day of human progress when men shall be as brethren, and the earth a paradise of peace and plenty for all!

THE PLAN OF CAMPAIGN.

I do not propose to offer a complete system of organized teaching. That was not a task for an individual, but suitable to the considerations of a committee who should lay their report before the council, who could take action as might be deemed advisable during the ensuing Winter Session.

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To enable the Association to extend its influence over public opinion, it will be necessary to educate the young approaching maturity as well as those more advanced in years. To do this economically and effectively, it will be advisable to establish classes in connection with the Guild of Corporation and with Working Men's Clubs and Institutes. If practicable the classes should be held in a room where busts, masks, and crania are at hand. This, however, would involve too large an expenditure of time and money in requiring ten or a dozen pupils to travel long distances to be present. It would be more convenient if the teacher visited the class at the time arranged, his travelling expenses to be covered by the committee or the members of the class deriving the benefit of instruction. There are over 100 Working Men's Clubs affiliated to the Working Men's Club Union, and of which I have here a list.

A leaflet should be printed stating briefly the advantages of a practical knowledge of Phrenology, and offering to teach a class on condition of travelling expenses being paid to the teacher.

Judging from my own experience of working men, it would be advisable to consult their convenience and hold the class meetings from 3 to 4 p.m. on Sundays, as the brain of each will have had some rest and the mind will be more vivacious and receptive of new ideas.

In the numerous classes I taught between 1840 and 1856 I adopted a rule of requiring every student to allow his own organization as an object lesson for every other member of the class. I required the student first to learn what is laid down by the acknowledged leaders of the science; next to learn perfectly to know the local position of each organ on the unmarked brain and skull; then on the plaster bust, and lastly on the living head. The pupil should then be required to study fully the functions and modes of action of each faculty and organ, and not suppose they know all about it when they know its name. The effects of the combined action of the organs should then be carefully and thoroughly mastered. This is the course pursued in studying other sciences, and Phrenology should be approached in the same spirit.

In conclusion, I desire to see a growing activity among the members to keep the principles and practical importance of Phrenology before the world. I want the vital activity of the members to justify their faith in their principles as the true science of mind and character.

A long discussion ensued, in which Mr. Fowler, Mr. Webb,

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Mr. Donovan, Mr. Melville, Mr. Pryor, Mr. Hollander, Mr. Warren, Mr. Cox, Mr. Marshall, Mr. Story, and others took part. Ultimately it was resolved to refer the subject to the Council, with an instruction to consider the advisability of holding classes for instruction for members of the Association and their friends, and classes for the public generally if possible.

WEALTH, FAME, AND HAPPINESS.

By C. W. Ablett.

(Continued from the May Number.)

FAME.

Boys and girls dream of becoming one day famous. Parents foster this feeling, and hope to see the world looking with proud admiration upon their children some day, but as to how the fame is to be gained at all they know not.

The organ of approbativeness gives a desire to attract attention. In what way depends upon the quality of the organism and the influence of other organs.

Hence fame may be sought by the base of the brain, or in the higher regions. We all have read of men who were famed for the worst of sins and crimes. Such lived in the animal propensities. There are those who seek fame by sensuality, by fighting, by cruelty, by cunning, by miserly habits, by eating and drinking. Others will be famous for their pride and love of power, while some seek it by following fashion. Approbativeness appears to be the disease of modern society. There is so strong a love of fashion that peopel will often ruin their health and rush to the grave rather than ignore it. The lad foolishly trained, and not having the power to resist evil example, must smoke his cigars and have his glass of wine or spirits, heedless of the harm done thereby to the entire mind and body, stamping out every particle of manhood. Hundreds of women commit gradual suicide by the following of fashion in dress; and many men become bankrupt because through the following of fashion they live beyond their income. What foolish things those who follow fashion will do. You may see little minds in every town who pride themselves in being better off than working men whom they despise. You will find them strutting about with an air of great importance like a peacock or turkey cock, and with about as much sense in their small heads. Dear me! how they roll their heads from one side to the other of approba-

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tiveness; with glove in hand, cigar in mouth, and a thin cane or fancy walking stick, with a portion of the pocket handkerchief sticking out of the pocket. They live and die without the respect of sensible people, and are never missed for the good they may have done or for their intellectual labours. This same faculty is used in a foolish fashion by braggarts. We should all place honest value upon ourselves, but that is quite different from bragging. Is there anything more contemptible than to hear persons always boasting of what they can do? Honest ambition, however, is laudable, and an incentive to noble work.

Fame is supposed to reach beyond our narrow circle of life, beyond our county, beyond our country. When we read of the fame of great men living or dead it stirs a desire within many of us to be famed likewise. No harm whatever in this if we merit it. Will all people get fame? No. It is impossible for some ever to obtain it. What is necessary to gain fame? First, a brain and body manifesting the innate capacity in any given direction. Second, the education of brain and body for the calling for which nature has done her part. Can any reasonable person doubt that capacity is shown by brain and body? In other words by phrenology and physiology. If a child can be shaped into just anything, made famous in any given direction, then shame on our idiot asylums, for the inmates could be turned into famous men and women just as you please. Admit that they cannot, and you admit the science of phrenology.

Fathers and mothers want their family to do the best possible. Mental science comes as a heaven-sent messenger to spare aching hearts, to send joy where it might be joyless, for in the hands of capable practitioners it can say unerringly, This child may be great in this direction, this in another, while a third may never become great but still may be useful. We are called a practical people. In nothing are we so impractical as in choosing a suitable profession. A pearl of great price is the science of phrenology, and in time its great value will be universally recognised. Given a suitable organism,—how is fame to be gained? By patient industry. Idleness never yet won the prize. Impulse will not win it. Boys with good ability often fail to do that which was expected of them because they work by fits and starts. The steady growing oak is superior to the fast growing willow. There must often be weary waiting, and it is well there should be. Could we rush on at once without impediments, our characters would be ruined. Perhaps pride wants to be curbed. Many a rough edge wants to be smoothed down.

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Like the iron we want hammering into shape. The chisel must be about us to make us perfect. Obstacles—the battles of life—do all this, and when we discern the use of these we are thankful that they have taught us a lesson. Besides the ability we want firmness, combativeness, destructiveness, or we are useless. The man who lacks steadfastness, and upon whom no one can rely, never accomplishes much. The narrow head never *forces* through obstruction. The coward fails. The bold and dauntless win. "The immortal garland is to be won for not without dust and heat." Never expect much from one who continually cries "I can't." Napoleon I., when told that one of his schemes was impossible to be carried out, said that the word impossible was not in his dictionary. Self-confidence is needful to win fame. Some pious people when they hear this shake their heads and say, "Be clothed with humility." My answer is true self-confidence does not mean to be proud, domineering over others and despising them, but to value ourselves, our gifts, and to make the most of them. This is as much a duty as humility, and it does not banish the latter spirit. Thousands are in a menial position to-day, who might be otherwise did they possess more self-esteem. It is a SIN to undervalue ourselves. Gifts are for us to USE, NOT TO BURY. Lack of self-confidence buries them. We as strongly disobey the Divine Will by burying our talents as we do by tyranny. Honorable fame is never won by dishonesty. There are men who have reached their goal at all hazards, not stopping to think of principle and truth, but caring only for eminence at any price. Better die without a spark of fame and an honest soul, than with fame universal won by dishonesty. Napoleon I. was a famous man. He had a tough organism, a large brain, tremendous force, policy, and intellectual power. But what a selfish nature! Through blood, the cry of distress and pain, the downfall of others, he wended his way to his glory. "Widows and orphans desolate," but he cared not. Dr. Gall, who was opposed by the great Napoleon, also won fame, which will increase as time advances. Look at his head. How opposite to that of his opposer. Forcible, energetic, cautious, very thoughtful, but what a lover of truth! One we fear would trample any truth if it stood in his way. Dr. Gall thought truth too valuable and sacred to renounce to please a king or the haughty Emperor, and dared to defend it. He loved humanity, and was a world's benefactor and truly a martyr of science. Is not the fame of Alfred the Great to be admired, and that of Richard III. to be loathed. One a patriot; the

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other a fiend who could "smile, and murder while he smiled." Melancthon famed for gentleness and thought. Luther famed for a practical intellect, tremendous earnestness and force; just the man to fight against odds and to break down abuse. Darwin famed for his great power of gathering fact, for energy, and great firmness. Henry Ward Beecher for his marvellous power of language, illustration, intuition, and love for humanity; not ashamed to sweep out his own chapel, and trim the lamps, before he rose to fame—and when he did so, his noble soul was not ashamed of his days of poverty. The science of phrenology greatly aided him in becoming what he was. Emanuel Swedenborg was a remarkable man. His portraits show a blending of the temperaments favourable to greatness. His head shows remarkable intellectual ability; the perceptive, as well as the reflective faculties, being largely represented. This fine forehead is crowned by a large endowment of the moral and religious organs. He had great skill in engineering; and invented a plan by which a sloop, two galleys, and five large boats, were carried over hill and valley, fourteen miles, to Frederickshall, a fortress in Norway. He was learned in many of the sciences, and wrote extensively upon them, and was, undoubtedly, far ahead of many of the scientists of his day. When more than fifty years of age, he turned his attention to theology, and as a writer upon religious subjects he stands alone. Cardinal Wolsey is peculiarly interesting to Suffolk people; and is an example of great talent, enormous pride and vanity; and should be a warning to all who aspire to great things that unscrupulous methods will bring their own punishment. Wolsey was not the son of a butcher as is erroneously believed; but as many documents in Ipswich prove, the son of a merchant, who owned some butcher's shops as well as other property. Suffolk can boast of Gainsborough—one of the first portrait painters; Constable, an eminent landscape painter, who rose by sheer ability to fame. Therefore, these names should stimulate those who, though poor, have talent to ascend the ladder. Think too of David Livingstone, Sir Robert Peel, Elias Howe, Hugh Miller, Hayden, and President Garfield, rising from poverty, amid many impediments, to positions of fame. Joseph Arch is a noble example of what self-education, force of character, determination, honesty, and sympathy, can do,—from the plough to the House of Commons. He is deservedly revered by thousands. Many a man now working the fields has the elements necessary to rise, if only there were chances in this country for all men to ascend the ladder. There is truth in

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the words of Joseph Addison—"The philosopher, the saint, the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian which a proper education might have disinterred and have brought to light." We, by the science of phrenology, can go further than this. We can say where these qualities lie hid, and so years of waiting may be saved in the discovery of these things. If fame cannot be won unsullied, then best to let it alone. Some one has given this grand advice—"Be, and continue poor, young man, while others around you grow rich by fraud and dishonesty. Bear the pain of defeated hopes while others gain the accomplishment of theirs by flattery. Forego the gracious pressure of the hand for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in such a course grown grey with unblemished honour, bless God and die."

HAPPINESS.

Possibly no two philosophers would have the same opinion of what happiness consists. They would judge from their own feelings. One in whom conscientiousness predominated would say that it consists in doing that which is right, or, in the practice of virtue. Another, that it consists in acts of benevolence. Domestic felicity is the highest idea of another. So they would all differ, according to the formation of their own minds. George Eliot had a high idea of happiness, for she writes, "It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves." We can easily perceive that happiness to one is not so to another. Happiness to one would be misery to another. The man with a strong motive temperament and corresponding executive organs would be happy in conflict with nature, in roughing it in life. A delicately formed fine-skinned man would be miserable in such a sphere and would die, but he would enjoy the life of a student. The vital temperament in great predominance would enjoy a pleasurable easy-going life, caring neither for hard work nor a sedentary occupation. The highest pleasure of some is to investigate science; but others prefer abstruse philosophy or theology. Another's whole soul is in music or poetry; whilst another would revel in art. Some are never so happy as when constructing or planning. The organs all have a certain amount of happiness peculiar to themselves. The larger and more

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active the organs the greater the happiness experienced; hence there are degrees of happiness. That which comes from the base of the brain is more active in early life, and is of a fleeting nature. How many years does the joy felt by some low minds in cruelty last, or the joy of the glutton, the libertine, &c. These things only cause misery afterwards, when the animal powers are too weak to indulge therein. The higher we ascend in the scale of happiness the longer it lasts, and the purer the enjoyment. The joy felt at the sight of flowers, paintings, sculpture, oratory, poetry, last longer than the lower pleasures. Happiness resulting from the moral and religious faculties is the highest kind and most lasting; all else compared thereto is as husk. The happiness resulting from doing justly, loving mercy, and walking humbly with God, does not die with the decay of the physical man; when the animal powers have lost their strength these are stronger, and brighter, and purer. The faculty of spirituality unites us to the other life; allies us to spirits, angels; and by it we may realise the presence of the Divine, and pierce, as it were, into the future world. I make bold to say that the happiness of those who believe in, and trust the Divine; who can with hope look forward to a better life beyond; and whose delight is to obey the Divine will, and to be loving towards all, is far superior to the happiness of those who deny God and a future state.

The highest happiness can only be gained by conflict with ourselves. There is a sword in our very natures when we strive to rise higher, by reason of the battle between our various faculties. The corn looks very beautiful in the fields, but to be of use it has to be thrashed and ground. Just so with ourselves. We must have the gross parts of ourselves separated by conflict from the higher, that we may rise to perfection. The same person may be seen sometimes as a tiger or a snake, but at others as a gentle dove and a ministering angel. Which mood is the happiest? That which is nearest to the heavenly. We shall strive for these things in proportion as we know ourselves. We cannot know too much of ourselves. Burns, the poet, says: "It ever was my opinion that the mistakes and blunders, both in a rational and religious point of view, of which we see thousands daily guilty are owing to their ignorance of themselves."

The man who follows the vocation which Nature has fitted him for is a thousandfold happier, even amid opposition, than if he was in a calling distasteful to him. Phrenology only can tell the true calling a person should follow, and no science, no aid, can help you like phrenology can to attain pure happiness, for no power is equal to it save divine influence. True wealth,

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true fame, true happiness, should all culminate in "Love to God and love to man." This done, we shall not have lived in vain.

THE EDUCATION OF MAN.

By John George Speed,

Author of the philosophical essays "Self-Esteem" and "Friendship and Love."

I.

A great poet has, with happy expressiveness and sublime comprehensiveness, described the educated man as the heir of all the ages. And assuredly no prouder heritage could descend to man than that which becomes his by virtue of that simple deed of title, the humble schoolboy primer, and his entrance upon which is connoted by that auspicious mental majority, the age at which he learns to read. This imposing intellectual advent, though uncelebrated except with some little fireside exultation at home, no small amount of participation in which is felt by the young magician of the Caxtonian cabalistic letters himself, ensures to him indeed the eternal heirship of all ages. It remains but for him through this and succeeding life to determine how far he can and will explore this free and exhaustless inheritance, and make it his by absolute substantial possession no less than by right. For him, as for his own individual use—since this inheritance, unlike all others, can be enjoyed by each with the fullest individualism, as well as by all with the broadest communism—there are preserved, by "the art preservative of all arts," as the common heirloom of himself and the rest of the human race, the highest products of antiquity and of modern times, the aggregate experience, wisdom, and thought of mankind. The accession to these it is that constitutes the heirship of all the ages. High, sublime privilege indeed, that to man, through the mastery of the simple primer, should thus lie immortally open that whole universe of knowledge of which this heirship makes him free!

It has been truly said that a man's life is to be measured not by his age, but by his mental advancement; and indeed a certain prelate has, in the spirit of this aphorism, declared that a man living amid the activities of the nineteenth century is a condensed Methusaleh. Now, since mental advancement must be constituted of thought, emotion,

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experience, and learning, which are the sum of all education, these form absolutely the essential substance of man's life: are, in fact, his real life. Therefore these elements, as they have combined to form the mentality of our past great thinkers, constitute the quintessence of their lives, and hence —since these men are the quintessence of humanity—that of the ages in which they lived. And it is in accordance with this truth that it is now happily coming to be seen that History, to be essentially such, must cease to be a chronicle principally of the lives of sovereigns and court adventurers, and become more of a review of those of our really great men, that is, of their public lives as exemplified by the thoughts which they conceived, and the movements which they originated and directed.

Through the enduring books which the master spirits of the past have left behind, I am thus truly the heir of all the ages, in being the participator, by means of these writings, in the essential life of all past time. I am not the mere Methusaleh of whom the ecclesiastic spoke: I am coeval with all past eternity. If not in the sense of the re-incarnationist, yet in the spiritual sense, which is the essentially true one, I live in all ages, and feel that Plato and Confucius, Homer and Shakespere, Milton and Newton, are my contemporaries. A poet, Joseph John Murphy, has, in a work entitled "The Scientific Basis of Faith," conceived of eternity as a circle infinitely great, whose circumference is crowded with creations, and in the centre of which God sits, so that He is equi-distant from every point of the circumference, and sees all that happens on it, in the past or future, as happening in one eternal now. By a like allegory, so far as the past is concerned, it might be said that the educated reader sits in the midst of a circle, whose circumference, so far as he can perceive it, is crowded with the creations of mind and the records of humanity, and sees all that past life which these embody and preserve present to him as in one eternal now. And as ages roll on, and mankind advances in that spirituality which is the highest education, and to which reading and every other intellectual exercise contribute, as the light which emanates from the soul disperses the mists at present beclouding that part of the circle representing futurity, the other half of the parallel may become inconceivably more realisable than now.

The education of reading—who can estimate it? As I sit and read, how those grand electric spirits with whom I hold communion through their books, fill me and thrill me through with their all-overmastering, all-revivifying life! Then do I live in them and through them, and so far assimilate them as

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to live their lives; and their souls and mine mingle, with a divine ecstasy only surpassed by that of spiritual union with the Highest. Ah! what interchange of souls, what metempsychosis is comparable to this, that the soul of their soul can be re-incarnated in, conjured by the magic art of printing within, the covers of their books, as we read in the Arabian Nights' Entertainments the gigantic spirits of the elements were conjured by the ancient magician into a ring or a bottle? Transcendent magic that, as he carried them there, I can carry, imprisoned as it were, in miniature editions, in my waistcoat pocket, the stupendous spirits of all time, who tower as majestically above their fellows as did the collossal genii of the Arab sorcerer over the pigmy mortals to whose world they were invoked, can bid them cheer me, minister to me, transport me to distant regions of earth or empyrean spheres of thought, at will, as the Eastern magian bade his familiar of the ring or bottle do him carrier service, or spirit him to remotest climes!

What, indeed, is Aladdin's lamp, in its fabled invocative and creative power, compared to my reading lamp, by which when lit I can call around me the mightiest and wisest spirits of the earth, create paradises and palaces of beauty unearthly, and through which I can elevate myself into an atmosphere of thought, lit with divine stars, and breathe in that "lucid interspace" a higher and more sublimated air, which the gross exhalations of the common world cannot pollute, an air of "sacred everlasting calm" which its distractions can never mar? What a pantheon of the high gods of thought is the bookcase that stands in my study! I take down their books, and sit in silence, and they whisper their secrets to me through their divine pages; and my spirit thrills with that unutterable and subtle awe of which Byron speaks when he says of Don Juan:—

> Over the mystic leaf his soul was shook,
> As if 'twere one whereon magicians bind
> Their spells, and give them to the passing gale.

They speak to me from their exalted sphere, as it were, through the printed characters, and I answer them by the spiritual medium of thought; and from the meeting of minds new creations of thought are born. Ah! what education is this. And yet because it is our daily, hourly privilege, we esteem it as no more than a commonplace thing, just as we contemplate without emotion the starry heavens because they are a nightly sight, and not something to be seen, like the blooming of the aloe, once in a hundred years.

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Reading and the contemplation of Nature, it has been said, are the only pleasures which are never exhausted as age creeps on us. The saying is hardly comprehensive enough; but it is true that these pleasures are inexhaustible. The explanation is that both connect us with the infinite, bring us nearer to the soul of things, and suggest immortality of youth; that in them we experience a perpetual renewal of that ecstasy which gives proof of present and earnest of coming triumph of mind over matter, in the thought of which all considerations of earthly limit, as of age, are merged and die. We like reading in much the same spirit as we like contemplating the deep, because we find the same delightful exit from the conventional world in the one as we do in the other; and our soul expands itself upon the page full of the flow of fervid emotion and the swell of high thought as it does upon the bosom of ocean animate with heaving waves.

Reading is for mind what the fourth dimensional condition of space predicated by Kant and Zollner is, if their conclusion be true, for matter. They assert that a certain class of beings inhabiting this fourth dimension can act on matter in a way utterly independent of the material conditions to which man is subjected. So I, the moment I take a book in hand, have entered an intellectual fourth dimension in which I overcome all external conditions, and can pass through all material obstacles, all uncongenial surroundings, and mingle with the unbounded universes of matter and of thought free and untrammelled.

Ay! mighty is the educating, in the sense of enfranchising, influence of books. Who can estimate, who can comprehend it? Who can tell how they have expanded the mind of man and saved the world from spiritual corruption? How incalculable a factor is reading in emancipating mankind from that worst, that most accursed of all tyrannies, nowhere more prevalent than in so-called free England—strange anomaly in this country of books!—the domination, or would-be domination, of human thought in that last and—thank Heaven!—indestructible citadel of freedom, our own secret consciousness, our own soul! Thence, though she be driven from her last external and objective stronghold, she can never be expelled; there she can never be subdued or crushed. It is the aim of the tyrannic conventionalists of this world, nowhere more numerous than among Englishmen, to confine her there captive; but in this captivity, where our thoughts might otherwise lie like beleaguered forces with every avenue of emergence closed against them, books are as balloons in which we, that is, our

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thoughts, can escape to the universal air and the upper skies, defying the enemy to detain us or to pursue us. Thus, while he is most exulting in the supposed closeness of our circumvallation, we are supremely and transcendently free—free in that absolute freedom of thought which shall yet enfranchise mankind in a sense to which his present so-called enfranchisement bears but the crudest and most mechanical analogy.

Men extol the liberators of their race from material and political thraldom, but what are such in comparison to those great educational emancipators who release our souls from the trammels of, by us, unexpressed or inexpressible thought, who emancipate us for ever by their keen, flashing discernment and fancy, cutting, Excalibar-like, to the heart of things, from the domination of falsities and sophistries which we know to be such, but which bind us as in adamantine chains, because we cannot explain them away? To know your disease, to be able to define it, is proverbially half its cure. So to be able to meet with in books a definition of thoughts, aspirations, yearnings, dissatisfactions deep within our souls, and indestructibly there, never to be eradicated by the pernicious and debasing "common-sense"—so-called—cant of the world, against which I warn my young readers as the "open sesame" of the pit of hell—is to make a measurable advance towards the realization of our dreams.

Every great thought, every new thought, that is expressed, and has in it that which can elevate the heart of man, and stir it to the more realistic conception of something higher, strikes another rivet from the chain which confines the soul, not only of him who utters it, but of every man who reads or hears it with receptive mind; and he can never thereafter, through all eternity, be as much a captive as before. This process of the unchaining of mankind by the resistless power of thought will go on until at length through the accumulated night of that thought, and thought precipitating itself in action, the chain shall fall completely from him, and he shall stand forth in that divinity, the image of which has, by ages of that direst kind of despotism, mental subjugation, been almost obliterated from him. The enlightening power of this thought, educating man in the true emancipatory and self-realising sense, is moulding the minds of men to godlike ends. An essential preliminary to these will be the bringing about of that proud union of the peoples which tyrants dread more, and will fight with greater desperation to prevent, than ever military commander feared, or struggled against, a threatened conjunction of his enemies' forces which he knew would ensure his overwhelming overthrow. That union of

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the peoples formed, their marshalled array shall close, like the mighty anaconda encircling its prey, around the whole conspiracy against human liberty—priestly, monarchical, plutocratic, and commercial—and crush it mercilessly, surely to death.

If there be any obscure thinker expressing in print some of that vast surcharge of thought with which the very air is electrical at present, that surges upon the souls of men and will not let them rest until they express it, because the time has come when it must find vent through human channels, let him not imagine that because he utters his inspirations obscurely they will pass away unheeded into empty air. Whatever become of his name, his thought will not be lost. Every great and ennobling conception that is once born will have its course, no matter who attempt to resist it, however obscurely that conception may be uttered. The letter that I drop into the mail box I feel as confident will be read by the person to whom it is addressed as though I had dropped it into his hand. Drop thy thought then, obscure thinker, if it be the true and high thought, into print with equal confidence. Dost thou think that God will take less care of the missives He addresses through His chosen media to the hearts of universal humanity and not ensure their delivery in His due time? All heaven stands charged and pledged expressly to preserve and convey them. They are hidden as in His secret pavilion, and are convoyed through the ages, and through obscuring clouds, by such a host as never guarded the most precious despatches concealed in the recesses of a mail coach. Their very obscurity may be but the means by which He protects them, as ancient lore says He protected some of His saints by giving them invisibility, in order to conduct them through peril the more surely to the higher end. Though the thinker's name be sounded not on the lips of myriads, still the thought is immortal, and its course can no more be arrested than can that of the electric bolt: its affinity for the heart of man is the assurance of its universality and immortality. It may sleep through unnumbered decades, like the astronomical secrets of the Pyramids, appealing past the unappreciative many to the appreciative few, past benighted to enlightened centuries. But, like these secrets, it shall one day be disclosed to mankind at large, and shall be all the more sublime for the silent majesty with which it has reposed in obscurity for ages.

But even during the life of the thinker the thought shall no more return to him void than, as the Eternal has declared, His word shall return to Him. For every great utterance in

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any book, whether the Bible or not, is His word; and what is that word is to be judged not by tradition and concrete faiths, but by its essential truth, and by its adaptability to the heart of man. In our own soul lies the attestation of divine revelation: there exists an authority high above that of all martyrs and prophets, poor standards of truth at best, when for ourselves by the light that flashes from our own eternal inmost consciousness we can determine what is true, what is Divine.

Ay! the power of thought is illimitable, as unconfinable as the electricity that permeates the universe: it is greater, infinitely greater, as a motive power, as a destroying power, as a preserving power. Its force no man can measure or divine. "Let the church take care when God lets loose a great thought," says Carlyle. True, and let secular tyranny, let the corrupt and soul-destroying commercialism of the age tremble when He lets loose such a thought. I can compare the power of thought to nothing so much as to that mysterious electric-like agent "Vril," described by Bulwer Lytton in his singular and eloquently significant novel, "The Coming Race." He represents the inhabitants of the strange land he depicts in that book as carrying about with them wands charged with this essence or force called "Vril," and which they direct from these wands with irresistibly destructive power against any being or thing which menaces their safety, or impedes their course. Did Bulwer Lytton mean thus to typify the power of thought as developing in the present, and to be more developed in the coming race? Haply he did. For with the pen charged with the lightning-like and irresistible force of thought the hand of the ready writer can direct against the monstrosities, the corruptions, and the tyrannies of the world, a power immeasurably more terrible in its destructiveness, when launched against these than is the mysterious "Vril" of the fiction when hurled against material enemies and obstacles.

But I will now revert to the more immediate line of thought suggested by the definition of a contemporary of the nineteenth century as a condensed Methusaleh, on the principle that it is mental assimilation, in fact, education, and not years that in the truest sense measures the life of a man.

The educational influence of reading, thought, and all the other allied means of culture, lies not so much in the mere acquisition of facts as in the expanding and liberalizing effect it has upon the mind in giving it a fuller sense of its own capacity, and of the vastness and infinite meaning of our existence. Let us get rid of the idea that education consists

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in the stocking of the mind with a multiplicity of facts. Principles and not facts are what constitute education. One full, healthy moral or intellectual inspiration, one uplifting of the soul with a high emotion or conception, is more educational than is the cramming of the mind with innumerable facts; and in moments of such elevation our education is more advanced than by years of mere study. Facts are not intellectual wealth, but are the counters which represent principles, of which it consists, as coins are not material wealth, but are merely the counters which stand for it. Given in a man that condition of receptivity of mind, of expansion of soul, which is the true education, and you have the principles, and the facts shall fly into their places in his mental constitution as those who know their sovereign: they shall not be his masters, as they are of mankind generally, through his present false conceptions, and false systems of education—poor, dry-as-dust, technical things of mere form and letter, from which all the spirit is fled.

Everything which broadens and deepens life and the conception of life, is education in its highest and truest phase. And how indefinitely is life thus extended by education! The well-read and well-educated man is not only the heir of all the ages in the sense I have indicated—not only lives in a metaphorical, though really in the most essential, sense the lives of all whose works he reads—but he also morally, and in a more comprehensive sense than can be described by the word morally, extends his own individual existence by the increased perception he derives from this accretion of other lives and other minds, of the all-connectedness, of the infinity, of life in itself. He realises alike the true agedness, that of wisdom, and the true youthfulness, in the newer sense he obtains of the eternal juvenescence of soul; for the soul never grows old, and since the soul is the real man death is but a materialistic word. And it is a fact that, according as a man has thought, learnt, experienced, as he has, in fine, been educated, that is, in the assimilative sense, not in the mere mechanical and conventional sense, will his life seem short or long, as all who have read, learnt, or travelled much could testify if they could compare the moral and apparent with the literal length of their lives. We have in the fact that in sleep we can pass in a few minutes through experience covering in imagination a number of years, a mysterious hinting of the truth that thought—education—more than time form the substance of which life is made—indeed time is but an arbitrary expression, and has no more real existence than has its figurative representative, the man with the scythe and

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hour glass. We speak of time as we speak of sunset, but we know that the sun never sets; and we know that we are not partitioned off from eternity, in which we already exist, by the walls of flesh which enclose us, not even in the sense in which the unhatched chicken is partitioned off by its shell from the world it already inhabits.

It is because our reading and education generally tend to open up to us that sense of uninterrupted continuity of time with eternity, of the material with the spiritual, which exists despite our sharply defined demarcations, as purely imaginary and abstract as the line of the equator, that the read and educated man becomes conscious of a feeling as of extended existence to which, as it were, he perceives no beginning and no end. He takes hold of the two eternities as the uneducated man cannot. A man's reading—and the more he enters into the spirit of it the more will this be the case—is in a sense his experience, because identified and mingled, as it were, with his own absolute, independent experience, and will seem in a manner, part of it, so that a well-informed, well-educated man will absolutely feel a consciousness as of greater duration of life than another man will feel. Emerson says that it is not length, but depth of life that is to be desired. True, but then as depth, and I might say breadth, of life is length of life in the essential sense, it may be said that as literally the span of human existence has been increased by modern sanitation, so morally, and more than morally, its duration has been lengthened by education and reading, which have made it a fuller, a broader, and a deeper, and hence a longer life. The Arabs have a saying that the days spent in the chase are not counted in the sum of existence, meaning that the exercise adds as many days to it as it absorbs of it. But by analogical application of this saying it might with equal truth be said that the days spent in reading and other mental exercises, within due limit, are not counted in the sum of existence. And it might be remarked as a curious conceit that even where the supposed hapless student has shortened his mortal career by exceeding this due limit, it becomes a question of how much of that which he has subtracted from the length of life has been added to the breadth and depth of it, and thus whether, after all, considering his death in this light, we ought not to make some deduction from our estimate of its prematurity. Here is a sum in metaphysico-cubical measurement which it will puzzle your literal quidnuncs, able, like the inhabitants of the fictitious "Flatland," to see only in one direction, to work out.

(To be continued.)

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MISS FOWLER IN AUSTRALIA.

MISS FOWLER succeeded in filling the Masonic Hall with an exceedingly large audience, when she gave her popular lecture "Phrenology in the Home." Those who could appreciate a good lecture enjoyed that of Miss Fowler's, which was an intellectual treat, and plainly indicated the ability possessed by the lecturess. Miss Fowler has a thorough knowledge of the subject, and she was received with applause. She said the first question was—How can phrenology be made of practical use in our homes, how to consider the influences between body and mind, what conditions are necessary to make home life complete, and what elements are essential to home builders. Home life was the kernel of society, and character was an important element. By character we do not mean reputation. Many a one has a reputation who has not a corresponding character. Character is what a man is; reputation is what he is thought to be. Character is within; reputation is without. Character is real; reputation may be false. Character is substantial; reputation is changeable. Character is at home; reputation is abroad. Character is a man's own soul; reputation is in the minds of others. Character is the solid food of others; reputation the dessert. Character is the real worth; reputation is the market price. Character is not easily mistaken, an estimate of a man's reputation may be. Character is indicated by every mental and physical development; not so his reputation. The mind has a powerful influence over the body. Fear and anxiety paralyse the digestive organs, depression of mind disorganises the body and brings about disease. Parents, whose duty it was, should put to practical use the ability of which the child is chiefly possessed by the aid of that valuable science—phrenology. In managing the children, moral suasion should be more extensively used than corporeal punishment, which is so often used firstly instead of lastly. Miss Fowler's lecture occupied about an hour and a quarter in delivery, after which she read the heads of six members of the audience who were on the platform, and they all testified that as far they knew Miss Fowler had been correct in every particular.—*Bendigo Evening News*, May 1st, 1888.

Miss Fowler delivered a lecture on the "Talent of Love" in the Mechanics' Institute last night to the largest audience she has yet addressed in the town. All the seats in the hall were occupied. The subject appeared to be an attractive one, and was felicitously treated by Miss Fowler, who made many good points in describing the couples who should unite in matrimony. She based her observations on the functions of the brain as expounded by phrenologists, described how a man and woman, both large in combativeness and destructiveness, would have some passages-at-arms or tongues together as to who should rule. The light-haired and chestnut-eyed should not pair,

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as too much gentleness and too much goodness would make them good for nothing. Defects in one good function should be repaired by having that well developed in the mate chosen, so as to equalise. There should be always one good nose in a family. Extremes should be avoided if a home was to be comfortable. A woman with order well developed would not like a husband slovenly in his conduct and disarranging the neatness of the home. The comments of Miss Fowler were practical, sensible, and frequently lightened by humorous stories.

Miss Jessie Allen Fowler, daughter of Professor Fowler, of London, gave the first of her phrenological and physiological entertainments at the Mechanics' Institute recently. The Hon. J. B. Patterson, M.L.A., was to have presided, but a telegram was received stating that he had been called away to Sydney on important business. Miss Fowler took as her subject, "Heads and Faces," and her discourse proved very interesting and instructive. She used a number of skulls and diagrams to demonstrate the lecture, and show the difference in the characters of various individuals. In dealing with the faces, which the lecturess designated as the mirror of the mind, she spoke of the various faces which were indicative of joy, sorrow, constancy, &c., and described the characteristics of different people from the formation of their mouths, noses, ears, eyes, chins, and other portions of the face. At the conclusion, on the invitation of Miss Fowler, several persons went on the platform and had their heads and faces read, expressing great satisfaction at what was told them. Amongst these were the Rev. J. Casley, pastor of the Congregation Church, and Herr Ritter. The former remarked that the lecturess had given a very accurate reading of his head. To-night, the subject of the lecture will be "Advance Phrenology!" and it will be one of the cleverest entertainments given in the town. A large number of lantern illustrations will be shown, and the building should be crowded, as rarely has such a talented lecturess appeared in the colonies as Miss Fowler.—*The Mount Alexander Mail.*

Hygienic and Home Department.

NEED OF PRACTICAL EDUCATION.

I HAVE been assured by learned professors that the collegiate course is merely an exercise, useful in forming and strengthening the mind. Therefore, useless studies become useful as dumb bells, stiffening the mental muscles and imparting tone

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to the intelligence. Would not useful studies and the acquiring of facts needed in the daily grind to come be equally healthful to the mind?

The most our graduates acquire is barely a smattering of each subject. Why? Merely because there is not time to give each branch of study conscientious and exhaustive research. It may be asked why, then, the number of studies is not limited. The answer is simple. Between the vanity of the parents, who like to say that their sons are deep in this abstruse subject or that high-sounding science, and the stubborn conservatism of the faculty, retaining Eighteenth century sentiment in this Nineteenth century of practical life, the course is filled with tares, and there is no room for the wheat.

Of what use are Latin and Greek to the youth who must soon strip in the struggle for bread? The barest excuse is that they give an insight into the derivation of language. Well? A dictionary will do as much. Why waste four years in hammering verbs and nouns, declensions and conjugations, into a boy who is destined afterward to sell coffee or soap? Of what valuable use is French? It will take several years to learn, and the acquirement is purely ornamental, and in most cases not worth a shilling to the future man.

Fathers, examine the studies pursued by your sons. You will find that you are spending your money and wasting their most precious time storing up glittering tinsel, to the exclusion of what can benefit them in the sterner days to come. Cast them adrift upon the sea of life without a thorough education in some practical subject of value to the world, and which in a needy hour they may coin into bread, and you are casting them adrift in ships of lead without a life-preserver or a spar aboard. A sunken rock or a storm, and they are lost.

If they need mental exercise, let them juggle with practical subjects—mechanics, bookkeeping, drawing, practical chemistry, arithmetic, the English language, and physics. Let them learn how to keep accounts, how to handle tools, how to build and work an engine, how to detect adulterations in staples of commerce, how to understand the machinery of the great practical world—and not learn the vagaries of the land of dreams.

If you have learned the bent of your son's mind, confine him strictly to studies pertaining to his calling, and cast all others away.

Our boys are not fools. They know the uselessness of half the labours imposed upon them, and resent the encroaching upon their liberty. Rather than Latin or Greek, they

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take up the fantasticoes of the poker deck, and are erudite only in the latest laws appertaining to trousers or collar. We neglect to give them weapons to fight the battle, and they become skulkers in the rear. We turn them lose upon the world with no means for employment; they reply by becoming idle and profligate, prematurely wasted, the soul of Saturn in the body of Adonis, crowded from the race for fortune and fame by striplings of humbler life, whose education ran in narrow lines, but was sturdy and sharp as an axe to hew their path.

RULES FOR GOOD HEALTH.

1. Be regular in your habits.
2. If possible go to bed at the same hour every night.
3. Rise in the morning soon after you are awake.
4. A sponge bath of cold or tepid water should be followed by friction with towel or hand.
5. Eat plain food.
6. Begin your morning meal with fruit.
7. Don't go to work immediately after eating.
8. Be moderate in the use of liquids at all seasons.
9. It is safer to filter and boil drinking water.
10. Exercise in the open air whenever the weather permits.
11. In malarious districts do your walking in the middle of the day.
12. Keep the feet comfortable and well protected.
13. Wear woollen clothing the year round.
14. See that your sleeping rooms and living rooms are well ventilated, and that sewer gas does not enter them.
15. Brush your teeth at least twice a day, night and morning.
16. Don't worry, it interferes with the healthful action of the stomach.
17. You must have interesting occupation in vigorous old age. Continue to keep the brain active. Rest means rust.—*Herald of Health.*

SELF MASSAGE FOR DYSPEPSIA.—This treatment requires much perseverance and practice, otherwise it may to some extent prove a failure; but renewed vigor will always be in proportion to the practice. Be not discouraged. First thing in the morning and last thing at night rub the abdomen down the left side and up the right in a round circle, also rub down the breast; now pace across the room once or twice, and then snap the lower limbs, like a whip lash, for exercise.

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Now twist the lower limbs, first on one side, then on the other, and rock up on the toes. Now for the lungs and abdomen; first, take in a half breath, then exhale all the air possible, then fill the lungs to their full capacity, walk across the room and back, at the same time throwing the arms back. Now in a half breath send out every particle of air till you see the abdomen working like a bellows, and you will soon become a deep breather. For more extended practice in deep breathing the morning before rising is a good time, provided there is full ventilation and that the air inside is as pure and fresh as that on the outside. Before a good fire wash the hands and face, wet the back of the neck, arms and lower limbs slightly, and rub down with a coarse towel. This is sufficient for a beginner, but entirely inadequate for the old, chronic dyspeptic.

Notes and News of the Month.

Something Mr. Fowler made a note to say at the last meeting of the B. P. A., and did not.

"The members of this Phrenological Association should bear in mind that this is the Parent Society, and that others affiliate with us, some having joined themselves to us thereby hoping to be profited. Hence they look for and read the reports of the doings of this Society, to find what they can to benefit them. We must therefore be careful to say things worth repeating, and to pursue such a course and set such examples that others may safely follow. It is an easy matter to meet and occupy the whole meeting in talking, and yet not say anything—in suggesting many things, without adopting any. The phrenological fire should be built here, not with a spirit or a shaving lamp, nor with coal composed of gas and smoke, but with anthracite coal or solid blocks of hard wood. We should prepare ourselves before coming, and if necessary generate thoughts and plans; or what is better still, come to tell what we have already done with the end of propagating the science or making converts. We should come here as the chemist goes into his laboratory, with the object of making new discoveries or inventing new compounds; or, as the blacksmith to his forge, to weld together the links into a chain. We should, as far as possible, come each time with a new thought, or with a description of some newly-explored fields of our science. We ought be able to say something that has never been said before; to throw out whole batches of ideas on various branches of the subjects. There ought to be life, heat, electricity, and magnetism enough in this Society to affect the whole country, and to draw succour and strength to us. The Roman Government, under some of its first emperors, was so firm and strong that other Governments put themselves under its protection. This is not, or should not be considered,

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a soup-kitchen or a banquet-hall, where we all come, from various sources, to be regaled; but a repository, where we come with our brains full of generating power, ready for action. When we meet again the first week in September, let us meet full of strength and resolution, like a full-grown man ready for action and with plans for operation. We must go out and compel men to come in, that others may enjoy the blessing of this God-given science."

A new edition of Mr. Story's Manual of Phrenology has just been issued. It is an exceedingly useful litttle work for beginners, also for use as a text book in classes. Price 1/6 cloth; paper 1/-.

THE *Norwich Argus* says:—"Mr. Story's little book, entitled 'The Face as Indicative of Character,' is not only very interesting, but also helps to prove that in the subject so often treated with indifference, to say the least, there is in reality much truth. The book is written in a clear and concise style, and although not as extensive as could be wished, if studied will not fail to give one a useful insight into the mysterious bumps and curves of physiognomy.

A Committee of the B. P. A. has been appointed for the purpose of raising a subscription to present Mr. L. N. Fowler with a bust of himself. It is composed as follows: Mr. R. Warren, hon. secretary; Miss M. A. Baker, 108, Bond Street, hon. treasurer; Mr. Proctor, of Liverpool; Mr. J. Coates, of Glasgow; Mr. Webb, Mr. Melville, and Mr. Story. All communications should be addressed to Mr. Warren. Subscriptions may be forwarded to Miss Baker.

WE quote the following from the Portsmouth *Crescent*:—"Phrenology! We have had quite a grand time with the craniologists lately, and I suppose that there are very few of our readers who have not either been examined themselves, or who have not some sisters, cousins or aunts who have submitted themselves to that operation. Within the last six months we have had about a dozen of the professors of this science in the town, including a nigger, who, in addition to this, claimed to be an astrologer, &c., and announced that 'he read the hand also.' We will not give our opinion of this black gentleman's abilities, having a wholesome dread of the law of libel; we can well imagine, though, how well off he would be in the qualities of Ideality, Spirituality, Conscientiousness, &c. We have only just got rid of the two phrenologists at the Portland, and now our old friend, Mr. J. McKeen, turns up again (this is not an advertisement). Several members of our staff have been examined by this gentleman, and we must say that we have every faith in his sincerity and ability. To all who think, this science is a most interesting one. Whether true or false, it puts before us the simplest and most probable theory with reference to the human mind and soul: if its

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suggested principles can be borne out by practical experiment, or if it can be proved that the shape of the head and of the various prominences upon it (natural ones, of course) are affected by or do affect the capacity, powers, and inclinations of our spiritual nature, then Phrenology is a true science, and not only this, but its introduction and adoption would benefit our race more than any mental knowledge hitherto put forward for our learning. How clear are its principles compared with the mystifying ruminations of the German metaphysicians! How simple is its explanation of the 'Alter Ego' mystery! What wide fields of philosophical research and conjecture it opens out to us! What new notions we acquire from it with reference to the human soul and its Creator! If we could only believe it true, it would be like a new life to those thinkers who were beginning to entertain the idea that we had come to the end of knowledge. And then consider for a while its practical utility. If every man knew for what he was best fitted and in what sphere he could use the talents he possessed to the best advantage, it would do away with half our strifes and contentions, improve and elevate the race, and make life ever so much easier." Mr. McKeen is a certificated member of the British Phrenological Association.

THE *Crescent*, by the way, contains a capital Meisenbach portrait of Councillor A. L. Emanuel, F.R.G.S., of whom we cannot help saying a few phrenological words. Portsmouth ought to select more councillors on the Emanuel pattern. We know nothing about him except what his photograph indicates, but that represents him to be a clever, far-seeing, genial, benevolent, high-minded man, who has got his eyes open all the time, has plenty of ideas and knows how to express them; who likes good things and does not dislike to see others enjoy them also; who, moreover, while being a live business man and keenly appreciative of the pleasures of this world, has yet a strong spiritual side to his nature, which he does not starve. Mr. Emanuel should make his mark somewhere.—[ED. *P.M.*]

Miss Kingsley's plea for the Girls' Public Day School Company, recently published in *Murray's Magazine*, is answered in a brisk and lively fashion in the June number of the same periodical by Miss Kate Friar, whose experiences as a "high-school girl" appear to have left anything but a favourable impression. So far from admitting that the high schools "train the pupils for the practical business and duties of life," this lady declares that it is the peculiar characteristic of their programme that it narrows the interests and minds of those who enter into it with any spirit, so much so that when launched into the world they are as incapable of setting about the ordinary business of life as a nun escaped from a convent. As for physical training, at this writer's school it consisted of fifteen minutes a week of "marching up and down—giggling." To this, coupled with the fifth-form girls' seven or eight hours of study, Miss Friar attributes

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the circumstance that round backs were so certain that they might have been included in the prospectus. A "contracted chest" was also "reckoned upon"; blindness, on the other hand, was optional, and might have been considered an extra. It depended, we are told, mostly on the progress made in German and the amount of work done under gaslight.

PHRENOLOGY IN ROCHESTER.—The following letter recently appeared in *The Chatham and Rochester Observer*:— "Sir,—To possess the ability not only to do good, but also to communicate in a special and extraordinary manner is not within the power of all men. In the realms of God there are degrees of greatness, some shine with borrowed light, whilst others blaze forth in all their native splendour. The City of Rochester and its immediate neighbourhood has during the past few weeks been visited by a true son of Genius. Mr. W. C. Ablett, the certified lecturer of the Phrenological Society, has been setting forth with singular ability and success the importance and advantages of self-knowledge. To some who have listened to him his words have been a true Gospel, and the kinship of spirit, which is undoubtedly a law of the mind, has drawn around him many friends. To those who have long worshipped at the shrine of nature he has given the great pleasure of hearing the "Old old story," in a very happy and felicitous style. Others, who before had heard but little of proportion, development, and harmony, have listened with opened mouth and wonder-lit countenances at the force and beauty of his illustrations. Christian men have been helped in their devotions, and those who have undervalued the practice of Religion have been shown the surest way of being good. He possesses a singular aptitude for answering questions, and they are equally pungent and powerful. He seems to approach the mind of an audience by a look, and in his reading of character, the very manipulation of his voice and manner acts like a charm. His exposure of social evil has made some of the younger men of our city to quail, and older men have been taught how deep must be their condemnation for guilty transgression. His knowledge of the physical sciences has made his lectures very instructive, and the laws of life, health, and disease have been dealt with in an eminently practical way. The teachers of religion must have been taught many useful lessons, and should readily admit him as a coadjutor in Christian service. I have written these words from the fulness of my heart, and as an expression of my deep affection for one whom I feel is following in the footsteps of our great Master, and whose entire business was "doing good." I am yours respectfully, C. R. RAMSHAW,
Rochester, June 6th." Free Church Minister.

The imperial "Maid of Honour" will have done some good by her gossip if she succeeds in inducing Englishwomen to imitate the

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Empress Victoria in one respect. It seems that her Majesty always has oatmeal porridge served as a regular item of the family breakfast. It is used in the Scotch fashion—supped, however, with cream instead of milk, the cream being served in a little porringer placed beside the carved wooden "cogies" of porridge. The artful diplomatist who wants a favour from the Empress—and of course without her goodwill he has very little chance of getting at the Emperor—never misses the imperial porridge when he is a guest at her Majesty's breakfast table. Germans are apt to laugh at this as a freak of the "mad Englishwoman"; but there is sound sense behind it. The Empress is learned in scientific dietetics, and she knows what most Englishwomen do not know—that to neglect oatmeal as an article of diet is to starve not only the teeth but the skeleton. There can be no doubt that the progressive degeneration of the teeth in the English race is due mainly to their mania for eliminating all bone-forming material from the food of their children. The Empress Victoria's porridge platters might therefore with great advantage be introduced into every Englishwoman's household.

A PHASE of the Anglomania that now prevails in Parisian society is that of taking walking exercise. A few years ago French ladies seldom went on foot except during shopping excursions, when the contents of the windows were to be examined. But now it is quite the fashion to take a constitutional. Frenchmen complain that few women know how to walk. They say that Englishwomen think more of the exercise itself than the manner of it; are, in fact, too much in earnest in getting over the ground. They look with greater leniency on the little tripping step of the true Parisienne, a description of locomotion which is sufficiently fatiguing to account for the very small amount of walking that comes into the daily programme of a French lady's life. A coquettish, self-conscious way of setting down each foot, as though a separate thought went to every step, distinguishes the daughters of France all over the world. Englishwomen think little about their gait as a rule, except now and then spasmodically, when their attention is specially directed to the subject. Fashionable boots are the great enemies of graceful walking. They cripple the feet and destroy all freedom of movement. There is a popular idea that teaching girls to dance improves their manner of walking. This notion is a relic of the days when the waltz was unknown, and the stately measures of the gavotte and the minuet necessitated careful training of the limbs and much instruction in deportment. It is possible that our great-grandmothers may have walked well; but it is certain that their great-grand-daughters do not. Some people are inclined to throw the blame upon the dress-improver. Others remember that English girls walked no better before it came in. They sway from side to side; or they unnecessarily move the whole body, or they take immensely long steps; or rush into the opposite extreme. There is a curious fashion just now in the manner of carrying the

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arms. The elbows are thrust out as far as possible from the body, giving a sort of square look to the whole figure, which is far from pleasing. All these things militate against a graceful gait, and though Englishwomen may claim superiority to their countrymen in every other respect, they will admit that the time has yet to come when they excel them in the art of walking.

Mr. Vago has recently prepared a plaster model of the human skull of the most beautiful form. It shows the sutures externally, and enclosed within is a model of the brain in sections. The righ hemisphere having the convolutions named, the left having the nerve centres indicated and named as approved by Dr. Ferrier. To medical practitioners, this model will prove most valuable now that it is a recognised fact that a paralyzed limb may be restored to healthy activity by trephining and removing from the brain tumours and such extraneous matter as is now known to be the cause of paralyzis. By means of this model the operator will know what part of the head to apply the trephine, as indicated by the limb to be liberated. Dr. Ferrier having by repeated experiments traced the connection of each limb to its guiding source and particular seat or centre in the brain. Dr. Ferrier's book explains this matter fully, and should interest the student.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

MINA (Edinburgh).—The physiological indications are favourable to a high degree of vitality and animal life, and a great amount of nervous susceptibility. She possesses an executive nature, and will prefer to be employed in some energetic enterprise; she will not be content to live a quiet subordinate life. She possesses more than an average amount of will-power, determination, and resolution, and if she had her way, and circumstances were favourable, she would prefer a professional or some public position where she could be occupied in reforms, progressive movements, and mental development.

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She has great activity of mind, and is particularly interested in seeing what is going on; she is well informed in this direction, where observation and practical talent are required. She also would enjoy travelling, visiting different places, and seeing new things. She is specially in earnest about everything, although full of life, yet she is no trifler. She has power to concentrate thought, is intuitive in her perceptions, comes to conclusions readily, and discerns character correctly. She possesses ability to organise, to lay out work, and to arrange business. She has an aptness in talking, can tell what she knows, and delights to instruct. It would not be amiss for her to devote herself to public speaking and teaching, for she takes as much pleasure in informing others in matters where she is posted as she does in receiving information from others. She has not a timid mind, but is rather courageous, and goes to work as if she were going to succeed. She has barely cautiousness enough to give general prudence. She does not make so many mistakes in consequence of her quick powers of observation and ability to readily turn her attention from one thing to another, yet she needs all the restraining power she has. She could adapt herself to domestic life, especially if she had a husband of considerable talent and public ambition, but it would be a sacrifice of her nature to go into retired life, and simply look after a family and dischare family duties. If circumstances are favourable, she had better study and be a teacher, writer, or speaker, or engage in reforms and progressive movements. There appears to be a fair balance between her bodily powers and mental capacities. When she is weary, she is weary all over, body and mind, for her whole nature becomes interested in whatever interests her at all. She is a student of nature, and delights to be associated with its developments.

J. H.—Your mind is definite in its action, and your character is positive. You are self-relying and self-sustaining, are willing to take all the responsibilities of your own life on yourself. You have a favourable respect for superiors and sacred things, so much so that you are not a trifler, and still you do not let others do your theological thinking for you. Your ideas of justice are very distinct and have a marked influence. You have the power to resist temptations, and also to resist tendencies to disease and change of climate. Your sympathies are easily awakened, and your feelings are very tender toward the old and the young. You have a penetrating kind of intellect, are intuitive in your perceptions of truth and character, are apt in your remarks, and you generally hit the nail on the head. You know how to take the advantage of circumstances. You plan your work before you begin, and have a favourable talent for an organiser. You are some wanting in the power to connect thought and feeling, are easily interested in a subject, but can easily drop it and take hold of something else. You are very locomotive, delight to be on your feet, and to be employed physically; you cannot sit still long at a time. You are characterised for candour and frankness;

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you speak your mind very freely when you speak it at all. You are free from the feelings that lead to cruelty and revenge, sometimes you are too tender hearted and too forgiving. You are not a greedy, selfish man, but you are independent and positive in character. Your power of speaking is not quite equal to your capacity to appreciate it in others; first, for the want of prolonged thought on a subject; secondly, for the want of language to express your ideas in, and you are scarcely enough given to argument, to constructing arguments, and reasoning on things. You make plain straightforward statements that others cannot gainsay, consequently you have little occasion to argue on any subject. If others will sing, you will listen, but you have not much talent as a musician, but are very fond of experiments. You are decidedly industrious, and anxious to be employed all the time either for your own good or for that of others. You have not much hope, but have considerable faith and consciousness of a spiritual life and influence.

J. P. M. has a fairly balanced brain without many extremes. The upper part of her face is quite favourably developed, her chin is rather too retiring to indicate a powerful constitution. Her organisation indicates that she is quite susceptible, impressible, and tender in tone of mind. She has a favourably balanced intellect, is governed much by her experience and observation. She is naturally methodical in her life and mode of doing things, is quite intuitive in her perceptions of truth and of character, is exceedingly sympathetic, and easily becomes interested in the welfare of others. More destructiveness would be an advantage, by way of giving energy, executiveness, and hardness of spirit. She is particularly conscientious and circumspect, and quite spiritually inclined; is liable to give her attention too much to subjects of an immaterial nature. During the summer she should work out in the garden, be employed out doors as much as possible, and go among her friends and exchange thoughts and feelings. Her mind centres more on immaterial than material subjects, and her enjoyments are different from those with whom she ordinarily meets.

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THE
Phrenological Magazine.

AUGUST, 1888.

WILLIAM II.

THE general structure, organization, and constitution of William II., Emperor of Germany and King of Prussia, indicate a very distinct individuality, and a character and tone of mind peculiar to himself. He only



needs sufficient experience to acquaint himself with his own powers in different spheres of action, and varied situations, to enable him to take any amount of responsibility and attempt the most gigantic work. He has a superabundance of physical

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force and vital power, and a great tenacity of life. His tendencies are to the tangible, positive, and physical. He will be no theorist, visionary schemer, or poetical sentimentalist, but he is organized to be one of the most positive of men, and will deal with times and things as he finds them. In times of peace, before he has had experience or honour in practical warfare and victory, he will enjoy and derive some luxury from it; but so soon as he smells powder, hears the guns fire and the arms clash, and witnesses the struggles on the battle-field, he will be filled with a military enthusiasm that might equal Frederick the First's or Napoleon Bonaparte's. Three-fourths of his nature are made of the soldier, and mentally and physically he will never be more in his element than when living the life of one, especially in defence of his country. He has great vital power, with ample lungs and quick circulation. He has a large strong neck, his head being well set upon his shoulders; a chin full of meaning, and a very strong, large, and tenacious jaw. If there is a stir he is sure to want to be in or near it. His mouth is very expressive, with indications of pluck and will. His head is broad at base, and his ears are much lower than usual. He will not faint on seeing blood, and he could easily become accustomed to death scenes. He has also a stout strong spirit, and will know no surrender or compromise. He has an available, practical intellect, and will learn rapidly by observation and experience. He sees much at first sight, and remembers what he sees, and delights to come into contact with physical existence and active life. His element is out of doors, and not in the office. He will remember persons, faces, and the shapes of things, and can judge correctly of distances, and the general aspect of the country. He has great control over muscular action, and can use his physical powers dexterously; has an artistic eye, and a perception for colours and flowers; has good sense of arrangement and method, and can readily figure up and make estimates; has versatility of talent and many resources within himself. He is pointed, direct, and intuitive in his remarks, and is not given to abstract thought, reasoning or complicated investigations. Yet he will have his own way of doing things, and will not imitate others. He has fair powers of speech, without being over wordy, and will use forcible rather than sentimental or poetic language. He is not defective in the moral brain, but it is not of the highest type. He may be both moral and religious as the world goes, but he will not make a business of it. He can hate most heartily and deeply, and has positive enemies as well as friends. Passionate love is strong, but his friendships are very liable to be affected by circumstances.

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His whole organization is most marked, and he has a more distinct character and individuality of mind than any other king on a throne; he cannot go through the world quietly, or take life in a tame way. He has but to begin, to fight his way all through, and what glory he may get will be on the battlefield.

There are but limited indications of reflection, refinement, susceptibility, sympathy, affection, affability, mirth, or mannerism; but markedly strength, endurance, pluck, courage, determination, perseverance, pride, system, practical talent, power of observation, general memory, sagacity, knowledge of men and things, and ability as a tactician. His success in managing his kingdom and his army will arise, first, from his very strongly developed order, and the training and cultivation it must have received from the discipline he has had to undergo; and, secondly, the teachings and examples of his father.

This is necessarily the most central man of his time. Nature, circumstances, and perhaps fate and prophecy, have placed him at this particular time in the most responsible and critical position a young man can be in. He will need the advice and guiding influences of both Bismarck and Moltke, to manage himself, the army, and the state wisely. It will probably be seen in the end that he was raised up on purpose to do a work that ordinary monarchs could not do, and that work will probably be either the salvation and preservation, or the ruin of his country.

WILLIAM II: A PHYSIOGNOMICAL STUDY.

Despite his somewhat English-looking face, the new German Emperor is reputed to be a German of the Germans. He was a mere *Bursch* when I saw him last, some nine or ten years ago, and was reported to be proud and not very amiable. However, those who have come in contact with him during recent years, and are in every way able to judge, say that he has changed greatly since his marriage, and is much beloved for his many kindly and estimable qualities. "But," says one who ought to know, "the new Emperor will surprise the world one day for all that, or I am much mistaken." One wonders, naturally enough, in what way? Will it be as a warrior, as a reformer, or as an administrator? Or will it be in the direction of the arts and education? Hardly the latter,

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one thinks, despite the familiar look of his maternal grandfather about the eyes. No, if one may venture to judge by the art of Lavater, he certainly will not be characterised by the bonhomie of Albert the Good. Notwithstanding that his forehead seems to indicate great intelligence and administrative powers of no mean order, there is, if we may judge from the photographs of him that have been sold in London since his accession, something in William II. that far transcends those high qualities. The face is a remarkable one, and indicates marvellous strength. Although in the upper portion we have a reminder of the late Prince Consort, in the lower part there is something that strongly calls to mind the face of the first Napoleon. It is only necessary to cover the upper half of the countenance to see it, or, better, adorn the brow with an imaginary laurel wreath, and the suggestion will be still more striking. As a whole it is too long for a close resemblance to Napoleon Bonaparte, but many of the individual features are wonderfully like those of the Little Corporal. There are the same broad and high cheekbones, like massive cornices, from which springs the dome of thought; the nose is very similar, even to the highly sensitive and daring nostrils; there is a close resemblance in chin and jaw (note, too, the dimple in the former, said by adepts in the physiognomic art to betoken a desire to attract the worship of the opposite sex); while in the lips there is the same fulness of passion and the same firmness of command. The ensemble of the mouth, lips, and chin communicates an expression of almost brutal frankness; and there is little doubt that, however much Bismarck may diplomatise, Kaiser Wilhelm will speak out what he thinks, no matter whom it may please or offend. No one, so far as he is concerned, will be at a loss to know what he means. Should anyone be looking to him for innovations and reforms, they might as well make up their minds to be disappointed. He will prove to be as proud and aristocratic as any of his family ever were. He will manifest the same determined will (as indicated by the firm contact of his lips), the same pride (shown by the curl of the upper lip), the same love of the Fatherland, and the same jealousy of its rights. The latter quality, which will be manifested in excessive jealousy in other respects as well as of political rights, is very strikingly indicated by the too volute-like prominences beneath the under lip. Another prominent indication of character will be found in the breadth of the head between the ears, which marks a love of strife and conquest: not necessarily strife in the sense of quarrelsomeness, but in the sense of the desire to overcome and triumph. The new Emperor may possibly be

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one to promote peace and the arts of peace; but there can be no doubt that if it should be necessary to sound the battle-drum it will bring pleasures to William the Second's soul second to none that he could enjoy. Judging by the art of Lavater, there is not a stronger face overshadowed by a crown at the present day in all Europe. Look at the massive jaw—terrible almost in its resoluteness! Note the defiance of the curling under lip, supported, as it is, by so wilful a chin. Observe the habitual frown, too, between the eyebrows, which betokens a watchfulness and a guardedness that are never asleep. The whole indicates a character jealous for its just rights, that will not abate a jot or tittle of its claims, that will not be thwarted, and that will work out its aim at whatever cost. There are some exceedingly good traits, though not many tender ones at present (love of the young is the chief). Friendship there is too, with affection, and a very high and noble sense of justice; but it is the sort of justice that will be guided by old codes and old standards, not one that will be much influenced by new-fangled notions. To sum up, therefore, William II. is a true Hohenzollern, and likely to make his mark upon the pages of history by proving one of the strongest and most determined of the race.

BRAIN AND SKULL AS MENTAL INDICATORS.

PHRENOLOGY is a word full of meaning. It reveals a theme of inexhaustible interest—suggestive and leading to great reflection and self-examination.

To know the names of the phrenological organs, and their locations, their definitions, and proportionate sizes, influences, and combined action, is to know merely the alphabet of the science, which requires no scientific mind to grasp. The brain, as all know, is the one medium of mental manifestation, while the skull is its protector and covering.

The skull, regarded as so much boney substance, is of no great importance, although its locality, its offices, and its mechanism are worthy of consideration. It is a great indicator, and from its quality, size, shape, and developments very much may be gathered of its more important contents. No two skulls are exactly alike in size, shape, thickness, or quality.

The skull has an internal and external surface, with a porous space between. In youth it is generally thin, growing

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up to maturity, and when the brain begins to shrink the skull grows thicker, and may, in some instances, also shrink. The general character is determined by the size and the quality of the brain, but the details of character are recognized by the shape of the skull and its developments.

There is found to be a general harmony between the external shape of the brain and the internal shape of the skull. As one grows older the bed for the arteries on the internal table of the skull becomes larger and deeper, while the sutures and sinuses become, as indicated on the outside, more distinct. Skulls can be easily understood when put in comparison with the brain. They hold the brain, which is the direct medium of mental manifestation, like a vessel. But it would take many more words to describe the brain and all its uses than those of the skull. The thickness of the skull may be estimated by the temperaments, and is thickest where the osseous system predominates. Were two examples compared, whose external developments and measurements were equal, but where one skull was one-fourteenth of an inch thick and the other one-fourth, there would be found a vast difference in the quantity of brain. Some brains and nervous systems are more active and available than others, and hence are more perfect mediums of mental display. And again, large active brains have advantages over smaller ones of equal activity.

Phrenology is yet in its infancy, for although its doctors agree in the main as to the locations of the organs, they differ considerably as to their number; and though giving similar definitions to the same organs, vary as to the names of them. Executiveness and destructiveness, for example, are used by different phrenologists for the same organs. So with parental love and philoprogenitiveness, ambition and approbativeness, appetite and alimentativeness, and so on.

Drs. Gall and Spurzheim discovered the organs by observation; while Dr. J. R. Buchanan made most of his discoveries by mesmeric experiments. A highly mesmeric subject he found out will always in some way respond to the organ that is touched. But Dr. Buchanan extended his investigations over the entire surface of the body. "All above the diaphragm is good," he says; "all below evil."

When a phrenologist has fully estimated one faculty in all its bearings he can readily estimate them all in the same manner. We are obliged to give limited definitions to the organs in our condensed charts, though we are at liberty to take large views of the action of the different faculties. Phrenology is the highest attainment of moral science, and

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explains the most important part of man—the mind, and how to use it. Physiology we might place next, for it explains the functions and organs of the body and how to take care of them. The metaphysical tendencies of the human race are to take broader and higher views of life and truth, to investigate nature in general and detail, and to learn more about its Creator. The mental powers all tend upward to the belief in a Creating power and a beginning and climax of laws and forces. As mind unfolds man becomes more conscious of immortality and spiritual existence.

The more active the mind the more desirous is it to shorten *distance*, to make the most of *time*, to get at the essence of things and of truth without delay, to condense generally, to talk and not write, to read minds rather by looks than words, to live in the two worlds at the same time (for they cannot remain stationary), and to be satisfied with simple truths and past experiences. The time cannot be far distant when men will be able to read the minds of each other from facial expressions and mesmeric sympathies. In proportion as sympathy and justice unites the race, mankind will agree in thought and sources of enjoyment, for mind is *one* all the world over. Were all given the same education and modes of living, all would be similar in the exhibitions of their faculties. We can learn this when we see how astonishingly easy those who travel about and around the world can amalgamate themselves with different races of men, especially if they have any interests in common with each other.

Years ago, and even in my memory, one nation was looked upon as a prey to another; the creed was universal—that *might* was right—and hence many of the weaker villages, cities, and countries have been sacrificed to the stronger and more selfish. But, as men come to know each other more intimately, they become not only interested in each other, but friendly and sympathetic, then shake hands, and even exchange property.

Some minds are much more impressible and demonstrable than others, and consequently make more friends and acquaintances. Narrow heads will be found with open minds; broad heads with reticent. There is as marked a difference between a *quick* and a *slow* mind as between a *clear* and a *cloudy*. Some people hear and understand when first spoken to, while others require to be spoken to a second time before they can grasp what was said. Some ears are much sharper than others and can hear a whisper as easily as others a full voice; and, similarly, some voices are much more clear and distinct than others, and more easily heard in spacious places.

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All the conditions are the result of organization, temperament, and culture; and will be included in the description of character when we are able to read the human organism more minutely. As yet we read character "as through a glass darkly," but the time is coming when we shall know the thoughts of others before they are expressed—the feelings and desires before a word has been spoken. This we can do now to a certain extent, but shall be able to do so and more as the mind continues to act more independently of the body. It is astonishing what an influence the body has over the mind. This physical world, with all its conditions, appears to be just the soil for the body and mind to take root and start into existence. The mind in its infancy needs the modifying influence of the body as a check-mate to prevent its too rapid and premature development. With some people the influence of the body becomes too great and causes the mind to be very slow in development, but more active in after-life. On the other hand, the body is sometimes not strong enough to have a sufficient restrain on the mind, and the child consequently becomes premature and precocious in mental development. It is difficult to have perfect children when laws are not obeyed. When prospective parents and persons seeking mates understand the principles of adaptation and the requirements of nature to make a perfect combination of qualities, they will so select that not only will each be satisfied with the other, but the result in the offspring will be equally satisfactory. It sometimes happens that two are specially suited to each other in every way, and when such is the case happiness and health are the natural results. Human sight, sagacity, and judgment are so limited that we are often most within reach of success when least aware of it. An accidental turn to the right or to the left may often result in success or failure.

Right parentage and discreet living would make a great difference in the human race. Much vital force is wasted both before and after wedlock; and much nervous force is wasted by the want of self-government and by yielding to unhealthy mental excitation. Beer, beef, *and short-cake preparations* are impediments to digestion and to clear and elevated thoughts and feelings. Brandy and spirits generally are irritant, and prevent uniform mental action and soundness of judgment. Excess of either eating or drinking is to the mind as the floods to a rowing-boat; while an insufficiency of eating or drinking might be compared to the state of a boat in shallow water. One may enjoy life to a very advanced age on brown bread, apples, and water, and if tomatoes

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and nuts be added, nothing more could be wanted. Nor would one so dieted be half so diseased or so great a sinner as he who eats meats and gravies, and drinks brandies and wines.

When men are, as it were, governed by the base of the brain, they are gross and selfish; when governed by the upper portion, they are more elevated and refined in tone of mind. For most people it is a much easier matter to live the life of an animal and physical being than that of a reasoning and spiritual being, but the results are vastly different. Animal and physical pleasures are good in their way, but they should be utilized merely as a foundation for and a stepping-stone to a higher and more complete life.

Phrenology, therefore, is the lamp by whose light we must see how to live; and view the growth of the mind, the grace of the different faculties, and the influence they ought to have in forming the character. The character is perfected in proportion to the number of faculties acting in harmony with each other. A person may have a very strong character and yet a very imperfect one, or a harmonious character but not a strong one.

L. N. FOWLER.

INVOLUNTARY EXPRESSION.

IN dealing with that part of the head and face which has chiefly to do with involuntary expression we have to draw a line from the eyebrow to the tip of the ear. All above that line will comprise the region of involuntary expression, and all below it the region of voluntary expression, except the ears, which belong more to the former than to the latter. The ear, therefore, will come in for a section by itself.

It will be seen by examining the faces of a number of people that a line drawn, as said, from the eyebrow to the tip of the ear would have a very different inclination in different heads. In some the line would be almost straight, while in others there would be a decided inclination downwards towards the ear. This variation brings us face to face with a singular fact which the late Mr. Frederick Bridges of Liverpool discovered, and on which he based an important theory. It relates to the phrenological organ of destructiveness, which, as will be remembered, is situate over the ear, giving, when large, great breadth to that part of the head. This is the general theory; but Mr. Bridges declared that he had found instances of large destructiveness in which there was

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not this great breadth, and that in many cases the size was manifested in perpendicular depth rather than in width.

Mr. Bridges draws a line from the orifice of the ear to the super-orbital plate (Fig. 11), and affirms that the power of the organ of destructiveness is indicated by the angle. He

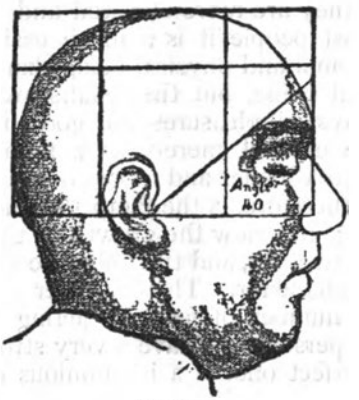


FIG. 11.

states that the average angle of ordinary persons is 25 degrees (See Fig. 12), while the average of murderers is 40 degrees. The outlines of a large number of murderers are given in his book, the "Popular Manual of Phrenology," in illustration

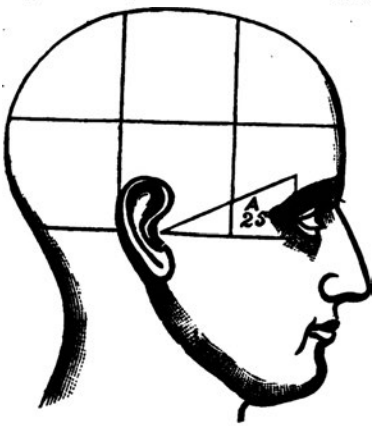


FIG. 12.

of his point, among them being Mrs. Gottfried, Greenacre, Rush, and others, all of which certainly seem to favour the truth of his theory.

Mr. Bridges affirms that the real power of the organ of

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destructiveness can be estimated only in this way, that is, by taking the angle as above indicated, and that the ordinary method of estimating its size used by phrenologists is therefore altogether deceptive. On page 39 he says: "Two gentlemen called upon me a short time since with a boy six years old. His head over the ears was by no means wide; in fact, to have judged without regard to the angle (to be explained directly), destructiveness would have been pronounced small. When I placed my instrument on his head, I found his angle 38 degrees. I remarked to the gentlemen that the degree of his angle indicated large destructiveness, and that I should expect that he would show a tendency to acts of violence. They



Fig. 13.

stated that I was perfectly right—that only the day before he had made an attempt upon the life of his father, and a few days before that he had made a similar attempt upon the lives of his brother and sister. The gentlemen brought the lad to test phrenology, as they conceived that his head indicated small destructiveness. After being fully satisfied on this point, they requested me to put my instrument upon their heads. The first I tried, his angle registered 11 degrees; the other, 14 degrees. I informed them that they were both wanting in destructiveness, which they admitted. 'But,' said they, 'we have been told that we have large destructiveness by one who professed to be a practical phrenologist; but

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our feelings and actions are entirely the reverse, as neither of us can bear to inflict pain, or witness it done by others.' I told them that I could well understand how the mistake had



Fig. 14.

been made, as they were both wide over the ears, and that width had been taken for destructiveness."



Fig. 15.

He continues: "Another remarkable case came under my observation some years ago. A lady and gentleman brought a youth about fourteen for examination. I found his angle

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40 degrees; the base of the brain very large, and the moral region small. I intimated that he had a most dangerous type of head, and was not a fit subject to be at large, as he was liable to commit crimes of a most heinous character, and that I had found individuals with his type of brain manifest a marked preference (?) to take life by poison. The father and mother stated, without hesitation, that he had the day before robbed the drawer of £68, and that morning he had made an attempt to poison them, and they had only escaped by accident, in consequence of the servant letting fall the dish which contained the poison; and the dog died shortly after eating it off the floor, which led to an investigation; and it was found that the food contained arsenic, which the boy had procured through two females from a druggist. His head was of a similar type to that of Palmer (Fig. 11), and his character, so far as it had been developed, strikingly resembled that of that most notorious criminal."

In further explanation of the Figs. 11 and 12, it may be said that Mr. Bridges was of opinion that the volume of brain in the various regions may be estimated by dividing the head into six sections, as follows:—Draw a line horizontally through the orifice of the ear; another horizontally from the middle of the frontal bone; a third perpendicularly through the zygomatic arch; and a fourth perpendicularly through the mastoid process. Mr. Bridges was of opinion that a model head (Fig. 12), when thus divided, would show equal quantities in each of the sections.



Fig. 16.

The question of Mr. Bridges' angle is a very nice one for phrenologists, and requires very careful investigation. There is just a suspicion present to one in examining his various specimens that the angle may be made to prove almost anything. At the same time we cannot doubt that the great difference in relative location of the ear in different individuals has an adequate cause. Possibly the size of the organ of destructiveness may make the difference. It seems more probable, however, that, not destructiveness alone, but the large size of the temporal lobe as a whole may be the cause. The examination of a large number of heads of criminals, it should be added, appears

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to bear out in a general way Mr. Bridges' theory. But on this subject I shall have more to say when I come to speak of the physiognomy of criminals. Meanwhile it is interesting to note that the heads of Dr. Hunter (Fig. 13), and of the Duke of Bedford (Fig. 14), of Cromwell (Fig. 15), and of Mrs. Jamieson (Fig. 16), all indicate a very low position of the ear, and, according to Mr. Bridge's theory, a very large development of destructiveness. There can be little doubt that the Duke of Bedford, the soldier, and the responsible agent in the death of Joan of Arc, possessed the organ in a high degree. The same is true in regard to Cromwell, the author of the atrocious massacres in Ireland; while, as regards Hunter,



Fig. 17.

he could hardly have become the most famous surgeon of his day without a large amount of destructiveness, which is esssential to give the necessary coolness and hardness to carry out an operation. But when we come to Mrs. Jamieson, the writer and philanthropist, it is difficult to understand what she could do with so much of the faculty. She certainly was a woman of great energy and resolution. A striking contrast to the latter, and to Figs. 13, 14, and 15, is presented by Sir Henry Havelock (Fig. 17), the Christian soldier. It will be seen that the angle in this head is exceedingly small, and that, according to the other method of dividing the head, it comes very near being perfect in form.

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PHRENOLOGY AND THE HEALING ART.

THERE is little doubt—as indeed an eminent member of the medical profession has asserted—that it would be a great advantage if physicians studied phrenology, and applied it generally in their practice. Phrenology takes into account, not merely the single localities of the brain's outside surface, its sizes and measurements, but also their relative comparative development. A man may have very strong passions and powerful animal organs, but at the same time self-control and restraining capacity. All this will be turned to account by the skilful physician who is also a phrenologist, in restraining injurious courses and prescribing remedial agents. The practical application of phrenology would be especially useful in deviations or abnormal directions of the brain's functions, as manifested by the preponderating passions and habits of some individuals, forming the bases of their actions in life. The knowledge of a patient's character is of great importance in aiding the physician to judge of individual characteristics, inclinations, &c., so as to assist him in his diagnosis and in the selection of remedies, as well as when medicine is employed, in determining the quantities of doses to be administered, according to idiosyncracies and susceptibilities. Nor are the emotions to be overlooked, such as sensitiveness and all the other brain characteristics.

Phrenological knowledge and aptitude are calculated to give great superiority to a medical man in the diagnosis and treatment of diseases, especially those of the brain, by enabling him to judge the abilities and capabilities of his patients, as well as all deviations from the normal condition, which so often lead directly to brain disease. For instance, drunkards over-stimulate the brain by constantly tippling in small and large doses, thus producing brain and nerve diseases, which are very difficult of treatment, so that their cases are generally handed over to asylums.

If the physician be also a phrenologist, he can recommend a judicious course of training, physical and mental, for the destined pursuit in life, always keeping in view the patient's idiosyncracies. If this pursuit be uncongenial, the individual will work not with pleasure and satisfaction, but with aversion and an overstraining of his natural powers in the pursuit of that for which he has neither the ability nor the capability. The consequences of a wrong selection of the pursuit in life are shown, not only in absence of success, but also in the deterioration of health, which frequently leads to the use of stimulants for exciting thought and brain power. The

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stimulant, alcoholic or otherwise, may entirely ruin the health and also the chances of ultimate success even in a congenial occupation.

Here let it be observed that all a man with normal appetite requires for nourishing the brain may be derived from the natural food, solid and liquid, necessary for nourishing the body, and that such strong stimulants as tea and coffee (which are shown to exert so strong an influence on the brain by the fact of people resorting to them when they wish to do overwork to time, or to strain their nerves to a higher potentiality) lead, when constantly used, to quite as bad results to the individual's health as those of an alcoholic nature, or the narcotic drugs now so frequently administered. Indulgence is only too frequent in opium, hachish, coca, cocaine, and the bromides, as well as subcutaneous injections of morphia, the use of which, if persisted in, induces a constant desire to have the pleasurable effect reproduced. It engenders a dreamy condition of solitary self-enjoyment combined with a complacent happiness and a feeling of new vigour and energy after each injection. As the secretions are checked, less want of food is felt; emaciation sets in, followed by atrophy of muscle and fat, until at length the doses must be increased, and taken more frequently. Otherwise, prostration and collapse follow, with nausea, sickness, and sleeplessness, which are dreadful, because they lead to despair and agony, with the constant craving for a fresh dose at any price. All self-control is lost; and a kind of mania sets in, which is a special disease, requiring, to effect a cure, a very clever physician, or resort to one of the private asylums established for such purpose. The increase of these establishments in all countries, in response to the growing want, is perfectly appalling. Habits of smoking sustain no comparison with these infernal poisonings, which lower all brain capacities to such a degree that men have no longer the will or the desire for work and useful effort. They are compelled, when the habits have become inveterate, to hide themselves from society in order to avoid the display of their external change, and that of their ways and modes of living for permitting indulgence in their occult practices.

It is chiefly in asylums that medical men will have an opportunity of witnessing the sad results of the unfortunate mistakes above mentioned, and which can in the main be traced to errors of judgment as to capacity and aptitude, which a knowledge of phrenology would have prevented. In the treatment of such cases, as before observed, phrenology will also lend its powerful aid in determining the best means

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of cure. It may be said generally, however, that natural modes of treatment are far better than the administration of strong drugs, which not only hinder the *vis medicatrix naturæ*, but also create and induce diseases of their own. For instance, in sleeplessness, people generally select the wrong remedy, and take opium, morphia, chloral, and the bromide preparations, not infrequently giving themselves an overdose which may result in great suffering, severe disease, and even death itself. In preference to the drug treatment are to be recommended exercise in the open air, cheerful surroundings and pleasant employment, diet, hydropathy, electricity, the movement cure, and *massage*. The last named method of cure has worked such wonders in apparently hopeless cases of mental as well as bodily disease, and is comparatively so little known, that a separate article will be devoted to the subject. Massage, indeed, lends its powerful aid in preserving as well as restoring the *mens sana in corpore sano*, which is so necessary for fighting the great battle of life, and permitting the due discharge of moral and social obligations.

J. W. P.

THE EDUCATION OF MAN.

By John George Speed,

Author of the philosophical essays "Self-Esteem" and "Friendship and Love."

II.

The multiplication of books, and the consequent assumed increasing difficulty of knowing what to read in order to obtain the highest educational results, has long been a subject of absorbing interest and anxious consideration on the part of philosophers. Hence a vast amount of matter has been written upon the choice of books, with the result that the subject has become to those who choose to perplex themselves with the problem a more perplexing one than ever. Books are multiplying to an extraordinary extent: it is the embarrassment of riches, rather than of poverty, in literature that the world has to complain of at present. But the chief perplexity, if there need be any real perplexity in the case, is this—that the multiplication even of the great books, to which most advisers would have us confine ourselves, is taking place so fast as to incline us to think that whether men in their educational aims choose individually amongst

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those works or not, some law of evolution must, as time goes on, by decreeing in the literary, as such law has decreed in the animal, kingdom, the survival of the fittest, determine for man his choice collectively. If this were not to be the case, then in course of time there would become necessary some codification of our literature like that which has been desired for our laws, which have become so cumbrous and unwieldy that some intelligent Chinaman studying our institutions might well adapt to our Statute Book and Legislature the reproach of the savage to the missionary with regard to the Bible and the Deity—namely, that white men were so bad that the Great Spirit was compelled to give them a book full of His precepts and threats in order to keep them to their duty.

Great writers have become so numerous, and are becoming so much more so, that most of them are in danger of losing their individuality amongst the ever-increasing crowd of celebrities. Indeed, it must be clear to every thinking mind that many great men must be forgotten in the future as other men as great proportionately to the development of the times have been forgotten in the past. The path of progress must ever be strewed with destroyed reputations, like ancient ruins; and the ruins will linger for a time, splendid in their decay, and then even they must disappear. This, it will be seen, must be inevitable with the advancement of mankind. For it is the true mission of men of genius—and herein lies the real secret of their educational influence—to make not themselves, but the world great; that is, not to make themselves great in the sense of being famous, but to make mankind truly great in the sense of being more divine. Each man of genius who gives to mankind the fruit of his capacity makes mankind so much greater by that accretion; hence, in course of time, as the world assimilates his greatness, so much the smaller in comparison to the rest of the world does he appear than he did before. In this sense, and in this sense alone, is true George Eliot's ideal of the life hereafter as that of the good and great living again "as the sweet presence of a good diffused" in minds made better by that presence, for it assuredly is not true in the unhappy materialistic sense in which she expressed it.

No great thinker, not even Shakespeare—in using his name I assume him to be the author of the works ascribed to him, which is not absolutely certain—can stand always for a finality of greatness. However much of an egotist that thinker may be, he himself points, though it be unconsciously, by his own writings, to higher greatness beyond. "After me vista!" is his unspoken exclamation, uttered by the over-soul

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that speaks through his works, though unknown to himself, and uttered as plainly thus as it was literally by Walt Whitman in that grand secular oratorio, "Leaves of Grass." In this inner expression of the over-soul, which runs like a divine thread through the writings of Shakespeare, and of every other great inspirational thinker, there is concealed a secret reading which is of infinitely greater importance, involves meanings of infinitely greater magnitude to the human race, than even the celebrated asserted Bacon cryptogram, which, as I write this article, is exercising the minds of the learned in literature and of the reading community generally, can do, if proved a fact.

We worship the personality of great men to an extent which is unseemly, is degrading in conception to them, and in reality to our common humanity, and which, could those of them who have departed from us now revisit the earth temporarily, and experience it in human existence, would compel them soon to seek again the elysian shades to escape from such repellent homage. In this overweening devotion to their personality, we forget what is the signification and end of great men, and the path which they denote to us. They are the fingers of Providence ever pointing us higher and heavenward, and we direct so much attention on themselves, and comprehend so little what they mean, that it is as though while these heaven-born guides were directing us in the higher way, we persisted in admiring the exquisite contour of the finger that pointed, and the grace with which the action was performed, instead of observing the course which it indicated.

Of those who profess to admire Shakespeare, and some of whom write elaborate commentaries and disquisitions to explicate the beauty of his writings, how many understand their full meaning, conceive of their full sublimity and grandeur, which, indeed, these men sometimes but becloud and belittle with these explications? They hem in with their narrow pass-bars of criticism the world's idol, as mercenary speculators have put up their tollbars across approaches to Niagara Falls, and these men insist that the whole world, instead of approaching his or the cataracts' greatness, in the free natural way, shall file first through these bars, and that we shall pay the critic or the professional guide to dance attendance upon us and perhaps bedin us with mountebank chatter about grandeur of which he has no adequate conception, when we would fain be alone in sublime solitude, and judge of the writer, as of the scene, from our own inner consciousness, with none but the all-informing Great Spirit to tell us through our eyes and souls how grand he or it is.

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How many of those who have expended volumes of print in discussing whether Hamlet was mad might be discussing whether Shakespeare was not mad himself if they could, by some other means than that expansion of soul which would preclude any such narrow conception, but half discern the meaning of much that he has written, and for which they and the world at large are as yet unprepared! The humblest ploughman who leads a true and honest life, and is thus carrying out in his life the sentiments which critics of the world's greatest bard will quote with admiration, is, in his simple manhood, a truer admirer of Shakespeare than many of your learned savants who constitute themselves the interpreters of his meaning, but whose souls are unillumined with one spark of true perception of his genius, or of his inmost feeling and thought. For the honest ploughman worships principles not persons, and the worship of the former is all that Shakespeare lived to inculcate. He would, if he could come back to earth, find many a truer worshipper of himself among the humble and unlearned than among some coteries of his professed admirers.

It is those very men who proclaim that they worship Shakespeare so much as to believe that he can never be equalled who least understand how great he is. For if they had fully drunk his spirit they would be so great themselves as to perceive that human, can no more be bounded than divine, greatness, but, like it, is infinite, because they are one development of the same thing. "Take God into your being," says Schiller, "and He abdicates His cosmic throne." And if man take Shakespeare or any other great thinker into his being, absorb his greatness in thought, that greatness becomes his, and is no longer something apart from him; thus, as God becomes immanent in the spiritualized man, that thinker becomes immanent in, becomes a part of, the man who assimilates him, and abdicates, like the Deity, his high throne, because, like Him, he is now cognized subjectively and not objectively.

And this is the meaning of all greatness, all great men: they exist but to make all other men greater. They teach the child-world, as the father and schoolmaster teach the child-man, to equal, nay, to surpass themselves. "Not every one that saith unto me 'Lord, Lord,' is fit to enter the kingdom of heaven," said Christ, "but he that doeth the will of my Father in heaven." So not every one who worships Shakespeare in words with an adulation greater in proportion than that paid to Christ is the real disciple of Shakespeare, but he who catches his spirit and lives his highest precepts and

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sentiments, showing by his aiming, like him, at something higher than himself, or than his present manifested self, that he is truly in spirit identical with Shakespeare. When will the world cease to make greatness a spectacular, and begin to see that it is purely a subjective, matter, and realize that great men exist but to make us greater; that they, the magicians of mind, breathe their lives into us as the magicians of matter are said to have done into those to whom they bequeathed their powers?

When this fact is realized, as it will be in more enlightened times, a corresponding lack of that demonstrative, externalized admiration for great men, as though they were beings loftily, remotely, and everlastingly alien from our common nature, will be the result, and this result will be only the direct effect and proof of a correspondingly higher and more real appreciation of them by mankind. It will be so, just as the fact that the learned collegian has ceased to regard his old schoolmaster with that reverence he felt for him in more unlearned days is in itself the highest tribute to his worth, because that very loss of reverence has been caused by the higher education his old pupil has been enabled to advance to through the solid foundation of elementary instruction which that schoolmaster laid. Great thinkers are our higher schoolmasters, who impart what is in them to the world, and as the world assimilates what they teach, it will become as great as themselves; then, as it assimilates more, greater, and, as is the case in the relation of the learned man to the instructor of his youth, will begin to look back upon those to whom it formerly looked up, until these, as new and greater revelators and teachers appear, will fade out of sight in remote antiquity as their predecessors have done. Even their thought will die, in a sense, from the same cause. This assertion may seem inconsistent with one I have already expressed—that every great thought, wherever uttered, is immortal—but the inconsistency is apparent, not real. The thought that first exists as a sentiment will, as man assimilates it, pass into fact, into action, and then it will cease to be remembered as a sentiment. It will become transmuted into fact and action, as a wave of sound, in the course of its passage through the atmosphere, becomes transmuted into heat; and in this form the thought will be immortal. Is not this an immortality worthy of the conception of a George Eliot, and is it not an immortality which every truly great thinker would desire for his thoughts infinitely more than that which it is supposed they would have by eternal association with the names of those who conceived them? The idea of immortal fame is a sub-

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lime, but delusive dream, born of man's imperfect culture, his inability to perceive that the law of human progress demands and the eternal fitness of things necessitates that the individual greatness or fame of particular men should be but a provisional and passing ordination for making all men permanently greater, in harmony with which it must itself be merged, soon or late, according to the standard of it, in the universal greatness it itself helps to create.

Eminent thinkers have themselves expressed a consciousness as of a certain virtue and strength passing out of them into the multitude to whom they impart their thoughts, which may be taken as an experience in their lives analogous to and anticipatory of the gradual process of transmutation of their greatness into the greatness of all humanity, and which begins during their existence and continues for ages after their deaths. Thoreau remarked, "The talent of composition is very dangerous—the striking out the heart of life at a blow as the Indian takes off a scalp. I feel as if my life had grown more outward when I can express it." And Jacobi observed, "When a man has fully expressed his thought he has somewhat less possession of it." As I have said, thought and mental assimilation are a man's real life, and the great writer who parts with his thought to others is really imparting some of his essential life, since the end for which the man of genius lives is to make men as great as and greater than himself. Something has gone out of him, as something went out of Christ when the ailing woman touched the hem of his garment, though, like Christ, he seeks not to keep back from men the flow of this renewing life, but passes on, with perhaps but the realization, in the spirit of Thoreau, of the feeling of that outflow. He must suffer thus to cure the ailments of men and re-animate with new force their despairing souls: he must be a martyr for the elevation of mankind to a higher state of being. It is the penalty of fame, and he must accept it, willing in this sense to lay down his life for the sake of his fellow-creatures. But to use the phrase of Jesus, he shall in losing his life find it. And the great man by contrast ceases to be great, as, through the elevation by himself of the standard of greatness, the world turns from him to the greater men who by his education of it have become possible. For the burden of his message to the earth is ever that of Christ to his disciples—"Greater works shall ye do than ye see me do." He would never have taught, had He been consulted on the subject—and the spirit of all His teaching was certainly to the contrary—the despairing creed that the highest point of human capacity centres

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exclusively in a few extraordinarily endowed men who are to indicate a standard that the world at large can never approach. He knew the divinity of man all the more because He Himself had so exceptionally evolved it, knew the awful sublimity of man's nature, of which He was so high an exemplar, and would have repelled as blasphemy against the human race any such assumption.

Believing, as I do, in a law of never-ending intellectual, as well as moral, evolution for all mankind individually and collectively, here and hereafter, and not merely for a minority or even a majority of human beings, as some narrow creedalists teach, I am forced to a conclusion in connection with the present phase of my subject which, though I cannot formally prove it, seems to me to be the only one that harmonizes with my universalistic creed. We cannot conceive that the mentality of our great geniuses will remain hereafter unadvanced beyond even the high standard at which it stood on earth; and we cannot suppose it then to be continually advancing, and yet, on the other hand, those who have not displayed genius on earth to be at an eternal standstill intellectually hereafter. Because if we did cherish such a conception we should have to presume that during the course of everlasting ages the latter class of minds would be left so far behind that, comparatively, their intellects would be reduced to a state of nothingness. And we cannot imagine eternal moral evolution without corresponding eternal intellectual progress, for that would be to conceive of an infinite monstrosity. The conclusion that there must be for every human being everlasting moral advancement carries with it the corollary that there must be for that being everlasting intellectual advancement. According to this supposition, then, the germ of the highest genius must be existent in every individual; and that germ must be developed soon or late, if not in time, then in eternity. Now the case of the precocious child presents itself in this connection as a suggestive and complete analogy. That child developes at an unusually early age the same degree of cleverness which most children develop later, and on that account the former is considered naturally cleverer than the latter. But in the absolute sense it really is not so. Its intellectual priority is only a matter of time, not of talent: the superiority of this child over its fellow children is a matter, not of extent of ability, but of the order of its development. The cleverness of the abnormally advanced children has only been developed sooner than that of the average child. And as the former are the precocious children of time in relation to their fellows,

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so are our great geniuses but the precocious children of eternity, whose higher capacity, as compared with that of their fellow-creatures on earth, is but a matter of prior development to a standard which every soul must reach in the course of eternal ages. The extension of the period of development from a few years in the cases of children to a few thousand or a million years in the cases of human beings at large is as nothing when we consider the countless ages that it took to make a mollusc, and the countless ages more to make a star-fish.

Those who feel alarmed at, and disposed to cavil at my conclusion, as a revolutionary and levelling-up one, overthrowing, in conception at least, distinctions which exist and must always exist in the eternal ordination of things, will be re-assured when I remind them that the theory leaves, in the ultimate sense, the existing disparities between minds still the same. It does so because, since it assumes the everlasting intellectual advancement of all mankind, the great geniuses of the earth—though I would by no means imply that the greatest are necessarily the most famous, or even famed at all—must through eternity remain in advance of those whom they surpassed here. And I fancy that this higher evolution theory which I have enunciated is infinitely grander, and more in harmony with divine law, than the creation theory of ignorant and unintellectual men becoming suddenly glorified hereafter, on account of their goodness, with education and intellect that they never possessed on earth. Let undiscerning mortals misapply as they choose, Scripture texts about wisdom being hidden from the learned and revealed unto babes, the spiritualized intellectual being will always be in advance of the spiritualized unintellectual being here and hereafter. The spirit is the whole man, not merely the moral and religious part of him, as seems to be so commonly and crudely supposed. Hence true and complete spiritualization must comprehend the development of the intellectual as much as the moral character.

(To be continued).

Mr. Wm. Hatfield, of Bradford, the well-known and successful lecturer on Phrenology in the northern and midland counties, is leaving England this month for the United States to attend the autumn course of instruction at the "American Institute of Phrenology," in New York, in order to extend his experience and be fully equipped for his work.

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ACTION OF OXYGEN ON THE HEART AND BRAIN:

IN RELATION TO HEART DISEASE, AND BRAIN, HEALTH, MENTAL POWER, AND THE PROLONGATION OF LIFE.

By E. T. Craig.

WITHOUT oxygen in the blood there would be neither life nor manifestations of mental power. The vital energy of the brain is intimately dependant on the purity of the air, and an absence of excess of carbonic acid in the blood. Neither Harvey nor the physiologists to the present day have had any conception that the action of oxygen was the cause of the organic contractility of the heart until my discovery was made known—proving that an excess of carbon was the cause of heart disease. The warmth of the blood is maintained by the combustion of the scarlet, oxygenated current combining with the purple, carbonized blood throughout the body. When the elements of which water is composed are separated, electricity, heat, is set free. Heat and electricity are the same. As there is no life without oxygen, there is no heat without electricity.*

Liebig and other physiologists say that the circulation of the blood is first caused by the heart. I have, however, demonstrated by experiment that the organic contractility of the heart is caused by the stimulation arising from the oxygen in the blood, while the heat and electricity in the water of the blood, when set free, arouse the organic sensibility of the nerves, forcing the blood through the arteries, veins, and capillaries.

Since my discovery of the excess of carbonic acid in the blood as the cause of heart disease—and made known in 1872 in the pages of *The Lancet* by Dr. C. Black, who had appropriated my discovery—medical men have forced oxygen into the lungs as a means of restoring vital power to the heart and brain when a patient is prostrated by apparent paralysis, and illustrated in the case of the Emperor of Brazil.

This importance of the discovery of the influence of oxygen on the action of the heart requires a brief reference to the methods adopted in pursuit of the subject. In 1834, when travelling on a commission of inquiry on Industrial Training by Fellenberg, at Hofwyl, near Berne, I went by sea and the Rhine. After travelling continuously night and day for a week, I arrived at Baden-Baden quite exhausted. I was

* See "Water, Electricity, and Heat," Trübner and Co., 1888.

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advised by my travelling companion and others to go to the hot mineral bath. I went, and remained in the dense waters more than half an hour. I was quite refreshed, free from langour, weariness, and fatigue, and ascended the lofty mountain giving a long landscape view over the Black Forest, the Rhine, to the Jura Mountains. This freedom from fatigue and renewed energy led me to investigate the action of the mineral waters on the body. After many experiments with crystals and water on myself, I found that the law of exosmosis, or "sucking out" of carbonic acid from the pores was the cause. I discovered that an excess of carbon in the blood was the cause of heart disease, and the prolific cause of other diseases, such as fever, rheumatism, and gout.

From this discovery I was led, by the dissection of animals immediately after life was destroyed, to the conclusion that the action of oxygen in the blood was the primary cause of the action of the heart in the circulation of the vital current.

In 1864 I killed a vigorous hen, three years old, after rearing a brood of fourteen chickens. In fifteen minutes I opened the body, removed the intestines, and thereby exposed the heart and blood vessels around it to the action of the air. In a short space of time the vessels began to pulsate and cause the heart to force the blood onwards. Although life was extinct, this movement continued for an hour and a half. A young rabbit, about six months old, was subjected to a similar experiment, and the right auricle continued to contract below upwards for two hours and forty-five minutes and three hours after the structure of the brain had been destroyed. These and similar experiments clearly demonstrate the fact that the action of the heart depends on the abstraction of the carbonic acid from the blood as it passes through the lungs, by the respiration of pure air or oxygen. The organic contractility of the heart depends on the presence of oxygen; on its deficiency or absence the action of the heart is impeded or destroyed.

It is well known that the circulation of the blood in the infant before birth is sustained through the heart of the mother, and that the first inspiration after birth sets up the pulsation of the heart. But if the child fails to breathe, there is no life—it is still-born. If, on the other hand, a person breathes in an atmosphere deprived of oxygen, he soon expires. This was repeatedly the case in the early days of the Metropolitan Underground Railway. More persons died of heart disease when travelling by this line than on all the railways existing. Animals soon die in an atmosphere of carbonic acid.

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Physiologists will have to modify their views, and pathologists and medical men will have to deal with heart disease from the law made known by my discovery.

That this change of opinion is foreseen by competent judges has been repeatedly made known. The editor of a London daily paper, in briefly reviewing my book* on the "Science of Prolonging Life," says, if my view be correct, "A new field of speculative pathology is opened up for consideration." The Rev. T. Travers Sherlock, B.A., makes a statement, which he permits me to repeat, in these remarkable words:

"Your book has been a great stimulus to me. Your view on the cause of the heart's action is more than an explanation of disease; it opens up great prospects in physiology, chemistry, and philosophy." In another communication he says, "I think your view of heart disease is the best I have ever seen."

My discovery was made known to the public through *The Lancet* in 1872, as proved by the following circumstances:— As pre-breathed air is charged with carbonic acid gas, I made a great number of experiments with model houses and rooms, discovered the natural law of ventilation, and then devised a perfect system for carrying off the carbonic acid gas as fast as generated. I had discovered how to abstract the carbonic acid gas and other waste materials of the blood through the pores by the crystal bath. As I had discovered that oxygen was the primary cause of the action of the heart, I embodied my views in a paper describing my system for prolonging life.

I mentioned the matter to a medical friend, when he expressed a desire to read the paper. On returning the MSS. the physician said he agreed with my views, but advised me "not to publish it, as it was deficient in technicalities."

In a few weeks after I found he was making experiments in the dissection of dogs, and with a number of young trout, by limiting the air accessible to them. In 1872 Dr. C. Black published a series of interesting papers confirming my discovery that an excess of carbonic acid in the blood is the cause of heart disease. I wrote to him stating that I should claim the discovery which he had illustrated. He replied by return of post, urgently entreating me not to do so, "as it would ruin him in his reputation with the medical profession." I reminded him that others would apply the system without acknowledgment, and told him of the fact that I had been disgracefully defrauded out of three other inventions. He

* Published at 1s. by Trübner and Co., Ludgate Hill, London.

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replied by a letter dated 25th December, 1872, from which I take the following extracts :

"Before I left London I wrote to *The Lancet*, telling the editor to do you justice. If you can write a letter so that an opinion can be formed, he will, I feel convinced, from what I said to him, insert it, and thus put you all right. I told him in a private letter that *you* had all prior claim, and that he had got us both into trouble by the withdrawal of the paragraph in which I had mentioned you. *All this I tell you in perfect confidence.* I told him that I had written to you almost in the very words which were expunged from my last paper. He knows that I lay no claim to your discovery.

"I have not the fear that you have as to others appropriating your system from what I have written. My testimonial makes me safe on the question of priority. No one in the face of me can pirate your discovery. I am a living witness in your favour."

Nearly twenty years have elapsed since I made known my discovery as to carbonic acid causing heart disease, and that oxygen was the only sure means of prevention and cure, and several very striking illustrations of its efficacy have been made public. The last case is that of oxygen applied in the cure of apparent paralysis, loss of speech, and prostration of the Emperor of Brazil when at the point of death. His physicians deemed his recuperative force nearly exhausted, he was stricken with paralysis, and had lost the power of speech. Oxygen was forced into the system, when he became less inert, and recovered consciousness and speech. In a few days after he went to Ains-les-Bains. On the 19th of the same month it was reported that the Emperor of Brazil continued to take walking and carriage exercise every afternoon. In the early part of the following month, July, 1888. it was publicly announced that "the Emperor has now completely recovered. He will return to Rio de Janeiro on the 5th of August." The respiration of oxygen attracted the excess of carbonic acid from the blood, restored the action of the heart, gave activity to the brain, and the organ of speech. In a few days he exchanged his death-bed for renewed vitality and vigour !

Here we have it clearly demonstrated that the oxygen forced into the lungs becomes absorbed into the blood, restores consciousness and power to the brain, revives the patient, and prolongs his life !

About the same time a patient in one of the hospitals in Paris, a well-known *masseur*, became delirious and violent, when one of the warders tied an apron over his mouth ; in a few moments he gasped for air, and fell dead from the absence of oxygen in his own pre-breathed air !

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These cases clearly prove the great importance of oxygen in overcoming the excess of carbonic acid in the blood, and in stimulating the organic sensibility of the heart. Oxygen gives vitality, while carbon destroys it. The action of the heart is promoted by oxygen, and the pulsation and circulation are the natural and inevitable results—in contradiction of the views of physiologists and pathologists hitherto.

This discovery of the action of oxygen on the heart will have most important and far-reaching benefits on human health and longevity.

Taken in connection with my method of abstracting the carbon from the pores of the body by the application of the crystal bath sponge, and the arrest of inflammation and the consequent coagulation of the blood by phosphoric acid, I have now added eleven years to my existence.

In another paper I give illustrations of the terrible "fytes" for life I have had to sustain. For six years I was unable to recline or lie down to sleep owing to the heart's action; now, at eighty-five years of age, I can recline in any position. During three years I suffered much pain from gout and rheumatism. Since 1885 I have had no return of these irritating complaints, owing to my methods of pressure, rubbing, and percussion.

Having discovered the fact that a deficiency of oxygen in the blood was the cause of heart disease and sudden death, I devoted my attention to the best means of supplying oxygen, day and night, to occupied dwellings. After some hundreds of experiments with models of houses, I discovered the law of effective ventilation. The importance of a constant supply of pure air led me to devise a system of perfect ventilation without draughts. Seeing the value of the discovery, I gave up my position as a journalist and editor of the *Oxford University Herald*, and became a successful ventilating engineer, to the surprise of my friends, to whom I could not then explain the great objects in view.

In another paper I record an instance of the very serious and dangerous struggles I have passed through in evidence of the above facts.

Pre-breathed air in dwellings and public assemblies I found to be a prolific cause of disease and premature death, and also injurious to the brain in depriving it of oxygen, while it promotes the "black clot" of paralysis and death. I have devised the means of removing all pre-breathed air, poison, as fast as generated, as illustrated by the following diagram :—

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THE CONSTANT SUPPLY OF OXYGEN AND REMOVAL OF PRE-BREATHED AIR.



PURIFYING INLET AND OUTLET VENTILATORS.

The dotted lines at *c* is a case, as long as the window is wide, six inches deep and two inches wide, so arranged as to exclude draughts, dust, and germs. The shutter at *g* controls the quantity admitted. The outlet above *j* is an outlet into a separate unused flue, or shaft. Pre-breathed air is constantly driven off, and can never be breathed a second time. This system gives a constant supply of oxygen and prolongs health and life.

The comparative absence of oxygen and the excess of carbon in the vital current is the cause of langour, weariness, and fatigue in the body and the brain, which are removed by rest or by percussion and pressure on the muscles, and the respiration of oxygen. The electricity in the brain and nervous system is supplied by the water in the blood. Every drop of water is held together by electricity. When hydrogen is expired in the breath oxygen and heat are set free. Without electricity there could be no life. Thus we find oxygen is supplied by the water as well as the air consumed, to sustain life and energy in the body and the brain. Without oxygenated blood the brain cannot perform its various vital functions.

The respiration of pre-breathed air is the prolific cause of langour, disease, and premature death!

The day is perhaps not far distant when a knowledge of the power of oxygen on the heart may be applied to the prolongation of the health and lives of hundreds of thousands of human beings.

Mr. John, of St. Annes-on-the-Sea, Lancashire, member of the B. P. A., is the inventor of a new mechanically propelled lifeboat, which he has named "Kilgrimol," after his school.

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THE WITNESSES FOR THE "TIMES."

By a Phrenologist.

I HAVE just been looking at your gallery of portraits connected with the "Parnellism and Crime" libel case, and am simply astounded at the low type presented by three of them. I say nothing about Lizzie Curtin, who seems to be a comely Irish girl, with considerable intelligence and a good deal of character. But to put men of the type of the other three in positions when the lives and liberties of the public are at stake appears to me to be a disgraceful scandal. I have nothing to do with the case at issue; I judge simply from the organization of the men as presented to me by their portraits. In the case of Captain Plunkett the hand of the caricaturist seems to have been at work, but even making allowance for that, the miserably low forehead, and the contracted arch above show him to be not only a man of no intelligence, but without sympathy and of little moral character, while the appetites and passions are active and predominant. But, passing over Captain Plunkett, let us come to the other two. Although similar in some respects, they present several striking contrasts. But in one respect they are singularly alike. They neither of them possess to any appreciable extent the organ of conscientiousness, and hence are the last men who should be placed in positions where they would either have to administer justice (or even the law) or have the lives of men under their charge. Both men it will be seen have heads which slope down towards the crown. A head which has plenty of conscientiousness is high above the back part of the ear, and in neither of these men is this the case. But the "Governor" seems to be the lower of the two, for he not only has no—or comparatively little—conscience, but he is lacking in benevolence, and the moral and religious faculties generally are poorly developed. Moreover, his intelligence is by no means of a high order. The "Removable" seems to be of a more kindly disposition, and he has his leanings towards piety; but so lamentably is he deficient in conscientiousness that he is the type of all a man should not be who is called upon to administer justice or to have in any way to do with the carrying out of the law. When people begin to understand a little more about phrenology it will be as utterly impossible for men with such forms of head as these to be preferred to positions of trust like those they occupy as for wolves to be put to guard the sheep-fold. Italian and Austrian anthropologists have of late been giving a great deal

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of attention to the study of the brain in regard to crime. According to one of the most famous of them, Dr. Benedict of Vienna, all of these "witnesses" for the *Times* are pre-eminently developed in the temporal lobes, which, it is generally acknowledged, have chiefly to do with the lower passions and appetites. The lowness of the ear is a good indication of this fact.—*Star.*

MISS FOWLER IN AUSTRALIA.

LECTURES are not as a rule a popular form of entertainment, and Miss Fowler may well be satisfied with the large audience which assembled at the Mechanics' Institute on Thursday evening. The fact that there was no charge for admission was not alone the reason for the large gathering. The subject of the lecture—"The Talent of Love"—and the comparative novelty of a lady lecturing had something to do with the size of the audience, while many were influenced to attend by the fame which Miss Fowler has achieved in Melbourne, irrespective of the excellent credentials she brought with her to the colony. The Rev. W. Currie acted as chairman, and nicely introduced Miss Fowler in some remarks bearing on the science of phrenology and the work done in its advancement by the lecturer's father, who is regarded as the foremost British exponent. Miss Fowler was on good terms with her audience from the start, and throughout the lecture she sustained intense interest in the subject. The talented little lady has a good presence and a melodious voice, which she manages cleverly. Speaking from a phrenological standpoint, the lecturer indicated what temperaments should, and what should not be blended. Many racy anecdotes lent force to the arguments advanced, and Miss Fowler appealed to all married people to continue courtship right into old age. At the close of the lecture Miss Fowler examined one lady and two gentlemen, whose characteristics were very correctly delineated. One of the audience remarked afterward, "She seemed to read his character as though she had known him all her life, and she had never seen him before." Miss Fowler was loudly applauded at the close.

Miss Fowler lectured to a large and appreciative audience on "Heads and Faces." The lecture was illustrated by a number of magnificent lantern views, showing photographs of individuals who were remarkable for some special characteristics or for the absence of them. At the close of the lecture Miss Fowler delineated the characters of some members of her audience by "feeling their bumps," her portrayal being perfectly correct in each instance.

Miss Fowler lectured at the Mechanics' yesterday afternoon to

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about a hundred ladies, on the benefits of "Physical Culture," and the necessity for it as an element securing good health. The lecture abounded in sound common sense and valuable advice, and was practically illustrated by the use of the dumb-bells and Indian clubs. We have a copy of Miss Fowler's published lecture on "Physical Culture," and recommend its study to all parents. Last night Miss Fowler addressed a good audience at the Independent Church, when she spoke on "Phrenology in the Home" enlarging upon the benefits derivable from the application of the science to families. The lecture was in aid of the choir fund, and several musical gems were admirably rendered by the choir. Miss Fowler's visit to Kyneton has evidently been much appreciated, fer she has the faculty of presenting science to unscientific as well as scientific minds in an interesting light.—*Kyneton Observer.*

SCIENCE AND ART OF PHRENOLOGY.

APART from the science of phrenology, there is a great deal of art connected with its practical application, which the student must bear in mind. Character is not something that can be weighed or measured,—it is a deduction drawn from the numerous ways and conditions under which it is manifested; and requires the greatest skill and carefulness on the part of the manipulator. And as every art requires special qualifications and talents to become proficient or gain any ascendancy in that particular direction, so does phrenology. A phrenologist ought to be possessed of a good comprehensive intellect, as he has to deal with, and penetrate into the minds of men. And the responsibility connected with the delineation of character, either in public or in private, or giving advice as to the future welfare of the young, or the path which they ought to pursue. It is therefore important that he should be possessed, as near as possible, with all the qualifications necessary. He should have at least large perceptives,—especially individuality, form, and size,—to make him practical in his style and judge correctly of the form and size of the head, and of the organs in particular. Also, large comparison and human nature are essential, so that he may put this, that, and the other together, and weigh up the character under all its conditions before he draws his conclusion. Large language is also necessary, that he may explain, illustrate, and convey clearly his meaning. Eventuality, constructiveness, and ideality, if large, will be a great advantage; together with a full share of continuity, so that he may not be in too great a hurry in mastering the science; and firmness, to keep him stable at his work until he has accom-

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plished his ends. A student with these qualifications will not only be successful as an examiner, but will be successful in putting forth, and driving home to the minds of the people, the truth and value of phrenology. Thus he will be a blessing to himself, a blessing to mankind, and the world will be all the better for him having lived in it.

The progress of phrenology has been somewhat retarded by the indiscriminate handling of unqualified, money grabbing pretenders; this is very unfortunate, but quacks are found in every trade and profession, and phrenology seems to be a favourite field for them. And by this means the science has been held up to ridicule, and is the subject of practical jokes and incredulity. Dr. Spurzheim, when in Boston, expressed the opinion that the time would come when phrenology, in common with medicine and law, would become a regular profession, having not only its professorships in our seats of learning, but its regular practitioners in our cities and villages, who would be consulted by parents touching the education and choice of occupations adapted to their children, and by persons employing apprentices, servants, &c., as much as the physician now is in sickness. But there is a vast amount of work to be done yet if this change is to be brought about. Phrenologists must go vigorously to work in order to clear away the incredulity and scepticism of the public, and expose those miserable pretenders and stumbling-blocks in the way of progress, that phrenology may be brought to the front in its full bearings. It is, therefore, of the utmost importance that the student should be thoroughly qualified to expound and apply the principles of the science before he takes it up as a profession.

W. R. VARNEY.

Hygienic and Home Department.

HIS BEST GIRL.

HE hurried up to the office as soon as he entered the hotel, and without waiting to register inquired eagerly—

"Any letter for me?"

The clerk sorted over a package with the negligent attention that comes of practice, then flipped one—a very small one—on the counter.

The travelling man took it with a curious smile that twisted his pleasant-looking face into a mask of expectancy.

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He smiled more as he read it. Then, oblivious of other travellers who jostled him, he laid it tenderly against his lips and actually kissed it.

A loud guffaw startled him.

"Now look here, old fellow," said a loud voice, "that won't do, you know. Too spooney for anything. Confess now, your wife didn't write that letter?"

"No, she didn't," said the travelling man with an amazed look, as if he would like to change the subject. "That letter is from my best girl."

The admission was so unexpected that the trio of friends who had caught him said no more until after they had eaten a good dinner and were seated together in a chum's room.

Then they began to badger him.

"Its no use, you've got to read it to us, Dick," said one of them, "we want to know all about your best girl."

"So you shall," said Dick with great coolness; "I will give you the letter and you can read it yourselves. There it is," and he laid it open on the table.

"I guess not," said the one who had been loudest in demanding it; "we like to chaff a little, but I hope we are gentlemen. The young lady would hardly care to have her letter read by this crowd," and he looked reproachfully at his friend.

"But I insist upon it," was the answer, "there is nothing in it to be ashamed of—except the spelling; that *is* a little shaky, I'll admit, but she won't care in the least. Read it, Hardy, and judge for yourself."

Thus urged, Hardy took up the letter, shamefacedly enough, and read it. There were only a few words. First he laughed—then swallowed suspiciously—and as he finished it, threw it on the table again, and rubbed the back of his hand across his eyes, as if troubled with dimness of vision. "Pshaw," he said, "if I had a love letter like——" and then was silent.

"Fair play!" cried one of the others with an uneasy laugh.

"I'll read it to you, boys," said their friend, seeing they made no move to take it, "and I think you'll agree with me, that it's a model love-letter."

And this was what he read:—

"Mi owen deer PaPa

I sa mi PRairs every nite annd Wen i kis yure Pictshure i ASK god to blese you gOOd bi Pa Pa yure Best gurl

DOLLY."

For a moment or two the company remained silent, while the little letter was passed from hand to hand, and you would have said that each and every one had hay fever by the

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snuffling that was heard. Then Hardy jumped to his feet—

"Three cheers for Dolly and three cheers more for Dick's best girl!"

They were given with a will.—Mrs. U. L. Rayne, in *Detroit Free Press.*

REST AN ABSOLUTE NECESSITY.—"Few of us appreciate the blessings of rest. We dislike to go to bed quite as much as we dislike to get up in the morning. Many of us go to bed as if we did it under protest. It is a sort of sacrifice we make to tyrannical nature. And nature is tyrannical. She will not be trifled with. She demands allegiance, and the utmost fidelity to her decrees. If she is not obeyed the guilty parties suffer. I have said that rest is essential to very many persons. Of course it is essential to everybody, but I mean that there are people who altogether forget this, or appear to do so. They are impetuous, ambitious, eager to get ahead, to finish their present task and to begin a new one; in haste to make a name, a fortune, a distinct place for themselves in the world, and if they think of rest at all they think: 'O, we'll rest when we have made reputation and money.' But when that time comes health has probably gone, and with it the power of enjoying the fruits of years of labour. How much wiser it would have been had the persons in question taken their rest as they went along. Sleep, nature's sweet restorer, is often robbed of her share of the work of recuperation. Men who keep their nerves at tight tension, who don't throw off their business cares, but keep them constantly in mind, at home or abroad, cheat sleep, but themselves lose before the game is ended. I know men who carry their cares to bed with them every night of their lives. When they put their heads on the pillows they are thinking of what is to be done to-morrow, or what should have been done to-day. All night long they dream of their several tasks, and when the morning comes they awake unrefreshed to go over the same round of restless labour again and again. Such men are doing nothing to lengthen their lives, I assure you. They could lengthen their lives if they would take the needed rest habitually, for it is habit that kills or cures. From what I have said you will naturally conclude that many deaths are caused by sacrifice of rest. You will be right in so concluding. Many lives might have been prolonged if their owners had given sleep her just dues."—*Herald of Health.*

THE TIME TO SLEEP.—An important hygienic rule is never to thwart that advance-guard of sleep—the drowsy impulse—which in healthy individuals will be found to occur about the same hour each night. At its approach the individual should invariably betake himself to rest; nor should he tarry until this drowsiness verges on unconsciousness, but at the very first intimation of brain weariness he should seek to assume a horizontal position as quickly as possible. If this rule be scrupulously maintained, it will usually be found that sleep supervenes almost as the head touches the pillow, if there has

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been no previous abuse of the pleasures of the table. If, however, there has been gormandising and abuse of wine shortly before retiring, the aspirant for honours in the arena of cerebral combat must not be surprised if he be subjected to all the inconveniences of semi-consciousness, total inability to sleep, or sleep in which all the terrors of nightmare are unrolled before the irritated imagination.

THE LITTLENESS OF MAN.—There are 1,400,000,000 people living on the planet which we inhabit. And yet there is now and then a man who wonders what the rest of us will do when he dies. There are people in "society" who honestly think that all the world closes its eyes when they lie down to sleep. There are men who fear to act according to their own convictions, because perhaps ten persons in a crowd of 1,400,000,000 will laugh at them. Why, if a man could only realise every moment what a bustling, busy, fussy, important little atom he is in all this great ant hill of important, fussy little atoms, every day he would regard himself less, and think still less of the other molecules in the corral.

Notes and News of the Month.

In the issue of the *Christian Million*, for July 12th was commenced a New Serial Tale, entitled "The Lordly Fortune of Hiram Booth," by Alfred T. Story, Author of "Only Half a Hero," "Fifine," &c. The scene of the tale is laid in Birmingham, twenty or twenty-five years ago.

Mr. C. W. Ablett has cast anchor at Margate, Kent, for three months, and is delivering lectures on phrenology nightly at the Marine Palace to interested audiences. Mr. Coates, of Glasgow, is doing the same in one of the Western Islands.

One of the business colleges at Cleveland has a department of phrenology.

THE Editor who some time since started the question "Shall we smoke?" continues to gather the opinions of the wise upon this subject. Among the latest of those who have been asked for a little light and leading in this matter is Mr. Irving, who, however, will go no further than the opinion that smoking is very injurious in early youth. In fact, from his own personal experience Mr. Irving cannot go any further, for he states that he did not smoke at all until he had attained to man's estate. This is in accord with the views of Dr. Thain Davidson, who sends a rhymed reply, beginning—

Until the age of twenty-one
All forms of smoking you must shun;
It stunts the growth, exhausts the purse,
And leads to evils that are worse.

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Unlike Mr. Irving, however, Dr. Davidson does go further, for he thinks that

> 'Twill be as well for ten years more,
> To keep tobacco to the door;

and though he certifies to forty as an age when there is "little cause to be afraid," he will not guarantee absolute harmlessness till "fifty you attain." Mr. J. E. K. Studd's opinion may perhaps not be much valued, for he is confessedly a non-smoker. Mr. Studd, however, is quite within his right in regarding it as a significant circumstance that while every young smoker is good enough to counsel him to indulge in "a pipe, cigar, or cigarette," "old hands at it" advise him not to commence. The most remarkable of all the answers is that of the Rev. H. C. Shuttleworth, Minor Canon of St. Paul's, who after premising that to his mind the great disadvantage of smoking is that it "accentuates the separation of the sexes, and so fosters the coarser and more selfish side of men's habits," declares that the only other alternative is that the "ladies should smoke as freely as men do." "At the risk of being looked upon as a heretic," he continues, "I must confess that I think we shall come to this." Mr. Shuttleworth, it is true, qualifies this alarming prophecy by the observation that "the disappearance of much old-fashioned propriety," which he regards as inevitable, may be an evil; but we are bound to say that the prospect of women smoking away "as freely as the men do" does not appear to excite in him the horror it would certainly arouse in most cultivated men.

We can heartily recommend "Great Thoughts" for the perusal of all. But it is especially valuable to the young. At a time when the street and the market are full of small, mean, and petty thoughts, it is all the more necessary that the study, the chamber, and the daily workshop should be filled with great and good thoughts. England was never so much in need of them—the world was never so much in need of them—but England in especial; for if she is to hold her high place among the nations it will not be by reason of her wealth or her pride, but in virtue of the nourishment of her young men and women in high and noble principles. It was by that means she gained her pre-eminent position; it will be by that means alone she will be able to retain it. "Great Thoughts" is well named, and a penny a week expended upon it is money well invested. We have before us Volume ix, (from June to June), which forms a perfect storehouse of good things.

The story of Ellen Keller, the deaf, dumb, and blind child, as told in the annual report of the Perkins Institution, Massachusetts, will recall to many readers the powerful interest awakened by Miss Martineau in the case of Laura Bridgman—also an American child—half a century ago. Little Laura's afflictions were somewhat heavier,

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for not only was "wisdom" at these "entrances quite shut out," but even the senses of taste and smell were denied to her. On the other hand, there is much in the story of Miss Sullivan's successful efforts to cultivate the faculties of her little charge which is extremely curious and interesting. Helen Keller, who is the daughter of the United States Marshal for the northern district of Alabama, and a granddaughter of the late General C. W. Adams, of Memphis, lost the precious gifts of sight and hearing in consequence of a severe illness at the age of nineteen months. Soon, the pathetic narrative tells us, the childish lispings of the little sufferer ceased because she had ceased to hear any sound. Her mind, however, was bright and clear, and as her physical strength returned she began, year by year, to exhibit wonderful aptitude for learning everything about the economy of the household. She also learned to distinguish the different members of the family and of her acquaintance, and became familiar with their features through the sense of touch. It was at this stage, all hope of Helen ever regaining her lost senses having been abandoned, that she was transferred to the charge of Miss Sullivan, who has, by dint of patience and perseverance aided by constant observation, succeeded in teaching her to use the finger-alphabet and even to write letters, of which facsimiles are given, in a remarkably neat hand, bearing somewhat the appearance of ordinary print. The instruction commenced only on the 2nd of March last year, when little Helen, who will be eight years old on the 27th of June next, was in her seventh year. In a few days the pupil had mastered the manual alphabet, and by the end of August had learnt to use and understand no fewer than 625 words. A noteworthy feature in her latest compositions is her correct use of pronouns, always a very difficult part of speech for children. Since then she has made further progress, besides mastering arithmetic sufficiently to add and subtract with great rapidity up to the sum of 100 and acquiring the multiplication tables as far as "the fives." Meanwhile her power of imitation has been strongly developed. Her memory is described as retentive, her curiosity insatiable, and she has a remarkably quick perception of the relations of things. It is interesting to learn that since this development of the intellectual powers a somewhat quick temper and obstinate will, revealing themselves in occasional violent paroxysms of anger, have given way to a sweet, gentle, and affectionate disposition. A detailed account of the case, including Miss Sullivan's narrative, is published in pamphlet form by the Rand Avery Company of Boston, Massachusetts.

Professor Hubert, the phrenologist, who has been located in Newcastle for about eighteen months, will leave this district on Friday, and as no phrenologist has ever remained so long amongst us his views of Novocastrians from a phrenological standpoint are not without interest. During his stay here he has examined about 4,000 heads, and, whatever be the general opinion of phrenology as a science, it is worth noting that what are known as the educated

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classes have been Mr. Hubert's best friends. School masters and mistresses, clergymen, solicitors, merchants, doctors, and others have all comé up to have their heads examined, and in many cases have afterwards brought their children. The working classes have been the most sceptical, and have only visited Mr. Hubert in small numbers. Ladies, gentlemen, and children have been about equally divided, which is perhaps contrary to what might have been expected. Mr. Hubert finds the head of the Northumbrian to be above the average size for England, and there is a marked difference between the heads of the educated and uneducated classes. Phrenologically the Northumbrians are cautious but not without conceit, yet frank and open; prompt in their work and practical in their judgment. They are generous towards their friends, but not so much towards strangers, upon whom they look with a little jealousy and distrust. They are not specially religious, their faith and veneration are not strong, and they are too frequently attracted by mere personal amusement and gratification. The love element is strong in both sexes, but they have two drawbacks to marriage, viz., self-love and cautiousness. This is, in a few words, the opinion formed by Mr. Hubert during his stay here. Mr. Hubert proceeds to Harrogate.—*Newcastle Daily Leader*, June 28th.

The old ballads! Who does not love them? They are often the best pictures we have of the olden times, incidents in the life of which they record. Sidney, as we have been so often told, said the ballad of Chivy Chase stirred him like a trumpet. But, though one of the best, Chivy Chase is not by a long way the only old ballad that stirs one like a bit of wild martial music. There are many others quite as powerful in their way—Sir Patrick Spens, Lammikin, Marie Hamilton, Burd Helen, Hynde Etin, The Gay Goss-Hawk, and a hundred others have chords that never cease to charm and delight the ears and hearts of those who listen to them. But these are Scotch. England has a rich collection, though it is hardly perhaps so varied as that of Scotland. Mr. William M'Dowall, of Dumfries (known to the readers of the *Phrenological Magazine* by his "Mind in the Face") has issued a little work from the Douglas Press of Edinburgh on the Scottish ballads. He calls it, "Among the Old Scotch Minstrels, studying their Ballads of War, Love, Social Life, Folk-lore, and Fairyland." Interspersed with his text we get some of the best bits of the ballads themselves, like snatches of song at a feast to enliven the talk. The talk here is all about the ballads and their writers and the stories they tell. A great deal of light is thus thrown not only upon the ballads themselves, but upon the times of which they are a moving picture. Mr. M'Dowall, who is himself a balladist, writes with love and reverence of the old masters of the craft, and his book is consequently one over which the student of old times and older passions may spend many a pleasant half-hour, and come away the richer for the treat.

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Poetry.

BLANCHETTE.

A white lily grew in a garden fair,
Spreading its fragrance everywhere;
So wondrous that floweret's beauty and grace,
It shed a radiance over the place.

A kingcup, too, in a border near,
Grew strong and wild, and in awe and fear
Looked up at that lily so fair and sweet,
And its heart with a silent worship beat.

The lily knew not of the kingcup's love;
But she heard a whisper around, above—
It seemed to say, "Blanchette! Blanchette!"
And she thought it the voice of the arowet.

"Blanchette! Blanchette!" called the kingcup then,
"I'll climb till I reach within the ken
Of thy golden eye, and thou shalt learn
How deep is the love that my heart doth burn!"

C. N.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

TRUE (Dewsbury).—You have a working organization, are constitutionally of the industrious type. You are more in your element in exercise than in sedentary habits. You are strong in your feelings

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and have a distinct and positive will. You can be led easily, but cannot be driven at all. You are a good hearted, kind man, and special in your attachments, but not one of the generally loving kind. You are given to thinking, are very anxious to comprehend principles, are comparatively sound in your judgment, are given to contriving and devising ways and means. You are much better able to take in ideas than to promulgate them, to understand what others have to say rather than to make a teacher yourself. Language is not large, but you are methodical about your thinking and work, so that your do not make many mistakes. Your pleasures are not connected with the gratification of the appetite or the temper. You prefer to live in peace, but would fight hard to defend your country and home. If you followed the tendencies of your mind, you would get into some public position and take up some profession, for you have a strong, sound judgment, and delight to investigate new subjects. The more education you get, the more you will be inclined to be a speaker, not because you have large language, but because you have a propensity to want to explain everything. You will manifest benevolence in rather a universal way, giving general sympathy toward mankind. You are losing sight of your sectarian mind and becoming more general in your religious opinions. Your wife is truly womanly, domestic, and practical, is quite ambitious to excel and gain approbation, is of the hopeful disposition and inclined to look forward with considerable anticipation. She is free in her conversation, has a good faculty to entertain company and to make herself agreeable. She makes but few enemies, if any, and succeeds in making many friends.

M. O. I. (Leith).—You have not a favourably balanced organization. Your brain and nervous system have a predominating influence. You have not enough arterial blood, your circulation is not up to the mark. You are a little short of animal life, but you may show considerable tenacity and live to be comparatively old. You run to to thought, perhaps at times to mirthful subjects, though usually you are in earnest. You think intensely and clearly, you observe definitely and understand what you see. You are anxious to gain as much knowledge as possible. You are ingenious, given to contrivance, much interested in new inventions, or new ideas in philosophy. You have imagination and scope of mind, have favourable literary capacities. You do your own thinking, and do not place any too much confidence in others. You are rather democratic in your views, but rigid in your ideas of justice. You are not disposed to do things in a slipshod manner. You do not lack benevolence and kindness, but would not encourage beggars. You are rather suspicious. You must know persons thoroughly before you have confidence in them. You value what your money buys more than the money itself. You seldom lose anything. You are mindful of your surroundings. You need more hope, less caution and reserve. You sometimes see the darker side when there is no occasion. You are liable to work too hard, to go beyond your strength and retire at night exhausted. You

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do not know how to stop until your work is done. You are more forcible than copious as a speaker, have none too much confidence in yourself, it costs you too much to take a public position or sustain yourself in some official place, for you cannot be careless how you do your work. There is danger of your being censorious, and you have occasion to find a great deal of fault with the way in which the world is living. Take care of your health, and devote yourself to some intellectual pursuit if the circumstances are favourable.

R. W. P.—This lady has a predominance of the vital temperament, with a fair degree of the mental, but not so much of the motive and muscular. There appears to be a good frame, and fair constitution, but not so much muscular power as to endure continued hardships. She believes in enjoying herself. She is very anxious to be in society, to be appreciated, to come before an audience in a popular manner. She is almost excessively anxious to attract attention and to be made a good deal of. She is in her element in company. She cannot enjoy herself alone very well. She is very successful in entertaining the gentlemen. She needs more destructiveness to give force to her character, for in times of trial and hardship she possesses scarcely stamina enough to carry herself through. She is not naturally cunning and artful, but so ambitious to please that she may resort to some artificial ways to gain her ends. She talks and acts with an object in view which she keeps to herself until it is accomplished; and where she has confidence in herself, she is quite gifted in talking. She singularly combines a great amount of animal life and capacity to enjoy comforts and luxuries to a high tone of mind, embracing sympathy and hope. The style of the hair prevents me from judging of conscience, but there appears to be more benevolence than prudence and circumspection. If she has an object to accomplish, she is bound to do it, though not consistent. She is quick-witted, quite original, has great intuitive power. She sees the whole truth at once, and becomes all alive to the subject under consideration. She attracts attention wherever she goes; she will not live behind the curtain, but in front of it, and where her presence will be felt. She has a great desire to travel and see the world.

T. H. Tyldesley.—You are destined to live an active life. You have a bony, muscular, mental temperament, your mind is sharp, your feelings are positive, and your remarks are to the point. You are open-minded, show your faults as well as well as your virtues, are no hypocrite. You have no desire to be a soldier or to take life. You do not object to hard work, but you are opposed to shedding blood. You want money to live on; you could not sacrifice principle to gain it. You are very tenacious of your opinions, are self-relying and self-sustaining, cannot be dependent on others. You seldom borrow, are more inclined to lend. You have a a high tone of mind for one in your sphere in life. You are comparatively manly and independent in spirit. You are very thorough, can stick to your task till done. You have patience and application. Your mind does not suddenly

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leave a subject half finished. You are domestic, and a man of habit, are attached to place and to your friends. You look upon woman as a help-mate and companion, and have a high estimate of her. Your moral brain is favourably developed. It would be comparatively easy for you to devote yourself to a religious life, and if you are continually working up instead of giving way to habits you will eventually come before an audience to speak for the sake of doing good. You are respectful to older people, and you are kind in your disposition. The moral elements as a whole have a modifying influence over your character, for you are not very selfish, low-minded, or disposed to a careless life. Your intellectual powers are well balanced. You are a good deal given to thinking, an you are quite thorough in your investigations of subjects. Your general memory of things you study and pay attention to is good. You are not so well qualified for a mechanic, to do detailed work, as you are to manage and superintend, and, if possible, you should get into a sphere of life where you can have the control and manage others. Watch yourself closely, see your faults, or natural defects, try as much as possible to overcome them, and take every advantage of circumstances to gain knowledge and experience. You will eventually stand rather high as an intellectual and moral man, but of course education will facilitate in this respect.

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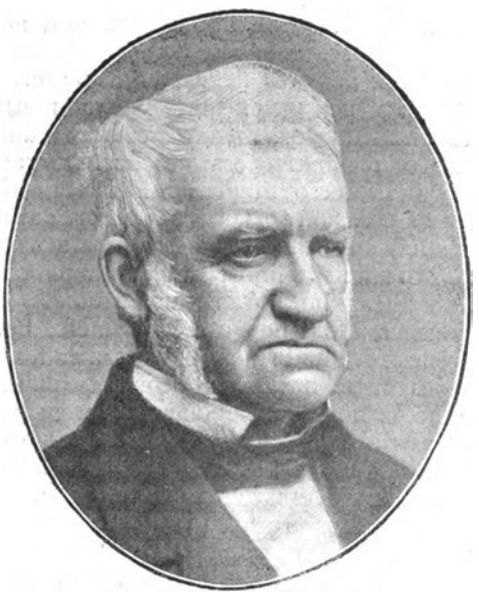
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to develop both a scientific and a philosophical turn of mind. He gathers knowledge very rapidly from external sources; is quick to inform himself with reference to the differences and qualities of things around him. He is able to take into account circumstances and all their bearings, hence he is noted for his practical judgment and common sense. His power to retain knowledge is also good, partly because of his substantial health and vital stock, and also because the phrenological organisation is favourable.

He should be specially known for his power of illustration, ability to compare, analyse, and criticise. Is able to go more minutely into the investigation of a subject than many. Causality is largely represented, and has a very marked influence, connected with his powers of investigation, and as giving him great originality of thought. But his forte is in presenting a subject in a clear, analogical form. Intuition is also large, which gives him quick perception of truth, and enables him to make nice distinctions between what is true and what is false, or between the natural and artificial. It aids him much in discerning character and motives, and in seeing the difference between health and disease.

Order is large, which gives him system, method, and a disposition to plan his work before he enters upon it. He has a full share of combativeness and destructiveness, giving general energy and force of mind; but he is not active without a cause. He has occasion to put forth effort rather than to do it from a restless disposition. He is comparatively reserved, and keeps his own affairs to himself unless there be an occasion to communicate; then he is frank and candid. He is noted for his cautiousness, forethought, carefulness, honesty, and comprehensiveness of mind; he looks far ahead, and as far as possible provides for the future. Hope is not equal to cautiousness; hence he is not sanguine, buoyant, easily elated, or carried into any wild speculation. More hope would be an advantage to him. He has rather excessive sympathy and tenderness of feeling. As far as possible he makes the cause of others his own, and is prepared to make personal sacrifices to advance the happiness of others. He at once enters into the state of mind of others through his sympathies, and knows what to do because he is in sympathy with their condition.

Veneration and conscientiousness are both large, having a modifying influence on his whole character; he is always respectful, never rude, forward, or radical; is more conservative than bold and forward. Conscientiousness is especially large. He is anxious to do his duty, fulfil all engagements, and cannot bear to be under obligation.

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Firmness is large, which manifests itself in holding his mind to certain principles, and disposing him to do what he agrees to do, and giving him general stability of character in times of great danger and temptation. He has a high order of ambition, not of the kind that would lead to fashion, display and show, but that stimulates him to do his best; for he has his eye on posterity and future generations as well as on the present. It stimulates him to lay foundations for true greatness, and to pursue such a course as to leave an influence behind him not easily forgotten; hence it takes an intellectual and moral direction. He is not assuming, proud, or dignified; but knows his value through his understanding of what he can really do rather than from a conceit of his abilities.

He has good constructive power, which, joined to his perceptive intellect, enables him to do various kinds of work and to present his ideas in different forms. He is not specially ready or brilliant, but is rather sound and reliable; does not try to make fun, but if it comes along in the conversation it comes out, and if others are mirthful he appreciates it. But he is usually too thoughtful and serious to try to be witty.

His mind and body work together. He develops himself as a whole; his labours are with both brain and body, so that his whole nature is conscientious and absorbed in whatever subject occupies his mind. His large perceptive faculties, joined to his very large Comparison, Intuition and Benevolence, naturally direct his attention to the human race, to the improvement of mankind of fundamental principles in physiology.

As a speaker he would be more characterised for his thoughts than for his copious language; would be earnest, not over enthusiastic; would not try to be oratorical and make a display in that direction only as the importance of the subject called him out.

All things taken into account, there is so much balance of mind as to enable him to pursue a uniform course without any eccentricities, oddities, excesses or defects; hence he will be less characterised for extremes than ninety-nine men in a hundred.

L. N. FOWLER.

NATHAN ALLEN was born in Princeton, Mass, April 25th, 1813. He was brought up on a farm, and accustomed to hard work from early life. In a public address, made some years since before the Agricultural Society of Princeton, the following reference was made to his birthplace: "Here I wish to make my public acknowledgment to that overruling Providence which ordered my birth and early training in this

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place, distinguished no less for intelligence and morality than for health and devotion to agricultural pursuits. The greatest gift that any human being can receive in this world is that of a sound constitution, which can come alone from parents perfectly healthy in body and mind. The next greatest blessing is that this constitution be early strengthened and developed in accordance with natural laws, while at the same time the mental habits and moral character receive proper training and the right direction. To these blessings I confess the strongest possible obligations: first to the Creator, second to my parents, and third to the healthy education and moral influences of this quiet rural town."

His academic education was finished in 1836 at Amherst College, where many who have become distinguished as clergymen, lawyers and statesmen, were enrolled among his classmates. Young Allen was very anxious to obtain a college education, and his father did not possess ready means to meet his wishes; but Mr. James Smith, a gentleman of wealth, then residing in Massachusetts, and now living in Philadelphia, observed the youth, and being impressed by certain traits of character in him, offered to assist toward the end of his ambition. This offer was gladly accepted, and now Mr. Smith, at the end of 90 years, congratulates himself on the good accomplished.

In 1838 young Allen went to Philadelphia to pursue a course of medical study, and three years later received the degree of M.D. The thesis written for the commencement which closed his attendance at the medical school was entitled, "The connection of Mental Philosophy with Medicine," and was published in the third volume of the *American Phrenological Journal.* This essay attracted at the time much attention, and is significant of the direction its author's mind had thus early taken in a line of investigation for which he has become distinguished. While a medical student Dr. Allen edited the first three volumes of the *Phrenological Journal.*

In 1841 he settled in Lowell, Mass., and commenced the practice of medicine, and soon afterwards commenced a course of researches relating to the laws of population, physical culture and degeneracy, public health, hereditary influences in the improvement of stock, longevity in its connection with life insurance, causes and treatment of insanity. The results of his investigation have found their way to the public in many essays and treatise, among which his pamphlets on "The Opium Trade between India and China," "Medical Problems of the Day," "Intermarriage of Relations,"

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and his "Report to the Massachusetts Legislature on Lunacy," are specially deserving of mention. The pampelets or papers he has published number over twenty distinct essays, and would make two large octavo volumes.

Through these publications Dr. Allen opened a field of practical thought and discussion quite new to the majority of thinking and scientific men. Besides his numerous publications, he has scattered a great deal of useful information on health, hygiene, physical education, in addresses and lectures. His position on the Massachusetts State Board of Charities for fifteen years, and his appointment as Examining Surgeon for Pensions for the same time, have enabled him to exercise a marked public influence. For twenty years he has been a trustee of Amherst College, and chiefly instrumental in introducing the methods of physical culture for which Amherst College has taken special rank among American educational establishments. The plan which has been adopted by this institution is worthy of being imitated by all who are related influentially to the work of education and public hygiene.

When Dr. Allen first announced his conviction that the native stock of New England was decreasing rather than increasing, as compared with the rate of increase of the foreign population, he was a good deal ridiculed; but he has so fortified and justified his views by statistics and sound reasoning that economists have generally come to the conclusion that he is right, and that New England is gradually ceasing to be the country of "a peculiar people," and in a fair way to be overrun by another race. The birth-rate of the foreign element Dr. Allen estimates to be more than twice that of the American; indeed he states that the birth-rate of New England has long been gradually declining, and approaching nearer and nearer to the death-rate.

Among the causes of this decline of the birth-rate he enumerates "love of money and adventures; fondness for mental rather than physical labor; too high a standard of living, based upon artificial wants; dislikes of hard work; the standard of civilization upon a wrong basis, a change in physical organizations, dependent upon the foregoing conditions, the nervous system being developed at the expense of other parts of the body." These points will apply with almost equal force to our higher social communities outside of New England, and it is well that attention has been awakened in many of the States to these interests. Dr. Allen is among the first to maintain that the laws of propagation or population are based chiefly upon the science

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of physiology, and that a great predominance of the nervous system becomes unproductive. When, therefore, a race or people become generally possessed of such an organization, the legitimate tendency is to run out in off-spring, and as a race or people become extinct. This doctrine is comparatively new, and, if true, is one of vast importance.

In 1872 Dr. Allen visited Europe. To the International Congress, which met in London that year to consider the matter of reforms in prisons and other correctional institutions, he was a delegate. His reputation had long preceded his visit and provided a cordial welcome from eminent men of his own profession, and secured many desirable opportunities to study the sanitary methods and institutions of England.

Since his return Dr. Allen has continued the same line of study, and he is now, and justly, regarded as the leading authority in the United States in his particular department. Readers of the PHRENOLOGICAL MAGAZINE will remember that various articles of his have from time to time appeared in its pages, as regards his attitude towards phrenology. The following address, delivered before the Phrenological Institute of New York, shows the position he occupies in relation thereto: "When I was in college, about forty years ago, Spurzheim delivered a course of lectures on Phrenology, in Boston. He came to establish the science in this country; but, as you know, died only a short time after his arrival. The subject was a new one in this country, and attracted considerable attention. It came up for discussion in our college debates, and I was much interested. After leaving college I taught school awhile, then came to New York with the intention of studying medicine, and here the Fowlers were established in Phrenology, and, having a little leisure, I did some writing for them; but not being satisfied with the opportunities for medical instruction then afforded in New York, I went to Philadelphia, intending to go through a course of medical lectures there, which I did. The Messrs. Fowler had also opened an office there in the meantime, and while I was attending medical lectures, the gentleman who was engaged to edit the *American Phrenological Journal*, after getting out the first number, gave it up, and in their disappointment Messrs. Fowler urged me to take the editorship; but as I was only a medical student, unknown to the public, I did not feel capable of discharging the duties properly, and shrank from it. They, however, urged the matter and I undertook it. By referring to the first three volumes of the *Journal* you will not find my name disclosed till the end of the last volume, when I left it. After finishing

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my medical studies I went to Lowell, Mass., and settled, entering on practice there, but I have not forgotten phrenology, though my attention has been taken up with professional duties. Perhaps I might say that at that time I was very sanguine of the progress the science would make. I was somewhat over-zealous, thinking it would do a great work, and that it would be adopted speedily. I was fully satisfied as to the truth of the doctrine and its principles, and that they must therefore be permanent, and in time exert an influence on education, on the state of society, and on Christianity somewhat; but this influence seems to have been rather slow in its progress, although perhaps really making great advances. It is especially making advances among the reformatory class of people, the more thinking people, but not advancing quite as fast as I expected when a medical student, being, of course, a zealous student, and thinking the profession would at once adopt phrenology. In that I was disappointed; but still find it has made great progress.

"George Combe visited Philadelphia in 1838, and while expressing much interest in the success of the *Journal*, did not look with much favour upon the practical application of the science in the examination of heads, and instruction in the development of character. The Combes were great men, and their writings will last as long as people have minds to read. Andrew Combe was indebted to phrenology for much that is found in his works, and this he acknowledges. Charles Caldwell, one of the greatest writers on physiology in this country, was an early writer on phrenology and for the *Phrenological Journal*. I had several interviews with him.

"When in London and Edinburgh some years ago, I took time to make inquiry as to the state of phrenology there, and found that some eminent writers were coming over to the doctrines of phrenology, but rather slowly. They are quite willing to acknowledge the brain to be the organ of the mind, and that different parts of the brain perform different functions; but when we reduce it to particular organs for particular faculties, some objections are made. I think they will gradually come to accept the whole doctrine as well as the general principles.

"If you take men who have worked in the phrenological field for many years, they will acknowledge that they are more indebted to phrenology than to almost anything else; that they would not exchange their knowledge of it for anything else. I do not wish to be egotistical in referring to myself, but it is to phrenology that I owe many of the ideas

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and thoughts, that I have been advancing in articles for magazines, etc. Phrenology teaches that the great thing to be desired and gained is to have a well-balanced mind; to have the best development of brain, and each of the faculties well set over against the others. On looking back I find that it is to that general idea I am indebted for a correct understanding of physiological laws. All parts of the body, all the temperaments, all the physical conditions, should be harmoniously blended or developed. I have carried out this thought in writing on the laws of population and statistics which relate to health, longevity, etc.

"Sanitary matters, hygiene, etc., are attracting more and more attention, and people are inquiring about these things. I have given considerable attention to the subject of developing the body and physical training in our institutions of learning and elsewhere. Physical culture is as important as mental culture, and is necessary in order to have health and ability to do strong mental labour, and it manifests its good results when made a regular exercise as much as the study of text-books.

"I was asked what right had we to make it compulsory on students to develop the body. We have as much right to make that a matter of compulsion which gives strength of body, and thereby clearness of mind, as we have to require students to perform mental labour, and there should be as much inducement toward physical culture as for mental; and when that is the case, students will be likely to take as much pleasure in discharging their duties in that respect as in learning their lessons from the text-books. We must look after the body, and obey the health laws that are established by the Almighty if we would be vigorous and strong in both mind and body."

CURIOSITIES OF MESMERISM.*

I.

THE word "Mesmerism," used, as most people are aware, to indicate certain curious phases of brain-action, is derived from the name of a once celebrated personage, Anthony Mesmer, who appears to have been born in Germany in 1734. Thirty-two years later we find him figuring as a doctor of medicine of the Vienna Faculty, his inaugural thesis or essay bearing the title of "The Influence

* The above article and the two which will follow are from the *Glasgow Herald*.

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of the Planets in the Cure of Diseases." This essay sought to establish the theory that by means of a subtle fluid—named "animal magnetism," because it was regarded as possessing properties allied to those of the magnet—the sun and planets affected the lives and health of men. The phrase "animal magnetism," however, is as old as Paracelsus, who believed in the double magnetism of the human body. One part of this magnetism, he held, was in league with the planets, and drew from the heavenly bodies mental wisdom; while the other portion, attracting the earthy elements, decomposed them into the structures of the body. The "magnetic" virtue of the healthy was also held to cure the sick. In 1584 one Cardan gave an account of a so-called "magnetic" experiment, in which it would appear unconsciousness was produced. The doctrine of "magnetic" influences held its own during the 16th and 17th centuries, and much labour and learning were expended upon it in the hope of demonstrating its soundness. In the person of Mesmer it received a new impulse. In 1774 a Jesuit father, one Hell, had come to Vienna, professing to cure diseases by means of metallic tractors—a procedure, by the way, which has since had, and indeed still has, its practicians. Taking his cue from the priest, Mesmer boldly entered the lists as himself a "magnetic" healer. He was credited with having cured a professor of mathematics of serious eye disease in this way, and also with having restored to health one Osterwald, director of the Munich Academy of Sciences, who had been affected with paralysis.

The Faculty of Medicine, sad to relate, began to doubt this new comer, the fame of whose cures was spread abroad with great zeal. Mesmer allowed the scorn of the doctors to pass unheeded, and advanced to a simpler, and certainly more impressive, method of treatment. The magnet was thrown overboard, and the tractors of Hell were also rejected. Mesmer's cures came to be performed by his own bodily influence or "magnetism." He made "passes" over the sick with his hands, and inaugurated a mode of treatment which had for its leading principle the emanation from the body of the magnetiser of the subtle fluids or influences which combated and conquered all the ills that flesh is heir to. In 1779 Mesmer is found in Paris. Here he attains the height of his fame. He invented his famous *baquet*, which was a kind of trough or basin, around which 20 or 30 persons could stand. At the bottom of the *baquet*, laid upon powdered glass and iron filings, were placed bottles filled with some liquid, their necks converging to the centre of the trough,

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while another series of bottles had their necks directed towards its circumference. Sometimes water would be used in the trough, while at other times the bottles were laid on a dry foundation. The lid of the *baquet* is pierced with holes, whence issue iron wires which are held by the patients. The room or hall is filled with a dim mystic effulgence. Heavy curtains drape the walls. Not a sound is permitted within the mysterious chamber. The patients are linked together by cords, and make a chain by joining hands. Soft music is heard filling the chamber and its vicinity, or a sweet voice pours out weird melody. Then follow the manifestations. Some of the patients remain unaffected. Others are agitated in various ways. They are restless, or covered with profuse perspiration, while others again, with a shriek, fall into convulsive fits. These latter are carried off into padded rooms, against the walls of which they may dash themselves without receiving any hurt. Mesmer himself, clad in fantastic garments, appears as the ruling spirit of this strange orgie. Armed with a metallic wand, he touches the bodies of his patients; sometimes he "magnetises" them with his eyes, or makes his "passes" over them. And so the *séance* proceeds until the patients, now calmed and soothed, some believing, others still sceptical, depart to their homes, and expatiate on the mysteries of this new phase of the healing art.

That the whole of Mesmer's procedure formed part and parcel of a system of simple charlatanism may be readily guessed. In 1784 a Commission was actually nominated by the French Government for the purpose of inquiring into the scientific value of Mesmer's theories and practice. What this Commission thought on the subject may be gleaned from a single observation contained in the report, to the effect that "magnetism without imagination produces nothing;" while an equally pregnant expression contained in a second report alleges that all Mesmer's results "are due to contact, to imagination, and to immitation." That these conclusions are just and correct has been proved by latter-day experiments conducted by Professor Charcot, of Paris, who reproduces on suitable subjects of hysterical nature in his hospital wards all the phenomena which Mesmer and other charlatans, past and present, declare to be the results of the mystic "animal magnetism"—a force or quality which now, as in the days of the French Commissioners, declines to come within the cognisance of science, or to allow itself to be investigated in the calm and impartial spirit of modern inquiry. While the old "animal magnetism" can thus readily be shown to be merely a convenient name for a quack idea, it is also clear

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that beneath the charlatanism with which the experiments of Mesmer and others were clothed there remained a certain body of facts meriting patient examination at the hands of scientific men. When persons were found to pass into a state of sleep or trance, to be thrown into convulsions, and to be otherwise affected by the "passes" of the magnetiser, it is obvious that a scientific explanation is called for and expected. The somewhat mysterious nature of the effects produced has rendered the field of "mesmerism," as the later phrase goes, a fertile one for the cultivation of the quack and impostor. In 1850 Mesmer's frauds were paralleled by the arrival in this country of two American adventurers, who heralded the great army of spiritualists and mediums which later years have produced. These persons styled themselves "professors of electro-biology"—a title, be it remarked, which merely veiled the old "animal magnetism" under a fresh and high-sounding appellation. The *modus operandi* of these "professors" was charmingly simple. Through an "influence," of which they alone possessed the secret, and also through the aid of one or more discs of zinc and copper held on the patient's hand and gazed at by him, they showed that they could paralyse the will, subdue the strongest muscles, send patients into a trance, produce an utter loss of memory, deceive the senses, and cause the individual to act on beliefs of the most extraordinary and perverted kind. These results are simply the familiar details of the peripatetic professor of mesmerism of the present time, but in 1850 they were novel, and to most persons quite unprecedented, phenomena. Hence the excitement aroused by these "electro-biologists"—a name which, by the way, still remains to mystify those ignorant of mesmeric details—was intense. The first blow which the American "professors" received was dealt by the researches of Mr. James Braid, a Manchester surgeon, who as early as 1841 had turned his attention to the study of curious mental phenomena. It may be appropriate at the present stage of our inquiries to note some of Mr. Braid's early experiences, by way of showing his fitness for the task of exposing the quackery of the American "professors."

In November, 1841, he had attended the *séance* of one Lafontaine, a Swiss, who gave demonstrations in mesmerism. Mr. Braid at first imagined this man to be an impostor, and supposed that his results were produced by trickery and collusion. But, satisfying himself of the *bona-fides* of the experimenter, and while accounting the phenomena strange enough in themselves, Mr. Braid refused to countenance the idea, propagated onwards from Mesmer's time, that the feats

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of Lafontaine were the result of a "magnetic" fluid or influence passing from the operator to his subjects. He was led to form a definite opinion regarding the nature of the so-called "magnetism" or mesmerism by a simple observation. In one of Lafontaine's experiments the subject experimented upon was told he could not open his eyes, and as a result of the ordinary mesmeric condition the eyes of the person remained closed against his will. Braid, noticing first of all that the subject had been made to gaze fixedly at some object, conceived that this prolonged staring had had the effect of exhausting the brain, or rather those parts of the nervous centres which were concerned in the regulation of vision. A paralysis of the muscles, he imagined, had ensued, and as a result of this paralysis and of the associated action of the brain-centres, he maintained that the subject had been temporarily deprived of will-power. A friend was made to look fixedly at the neck of a bottle. In a few minutes his eyelids drooped, his tears flowed, his head fell forwards, and, with a sigh, he passed into a state of profound sleep. Mrs. Braid testified to her astonishment at seeing such results produced without any contact of her husband with the patient, and she was in her turn "mesmerised" by fixing her eyes on the decorations of a sugar-basin. She shut her eyes convulsively; in two minutes and a half the mouth was distorted, the chest heaved, and finally she became unconscious. The condition which Mr. Braid noted as necessary for success in these and allied experiments was that of "fixity of gaze" and rigid attention to the object looked at. That Mesmer knew experimentally of this condition is evident, because he used to throw his subjects into a trance by making them look steadfastly at a clear crystal, to which, of course, he attributed magical properties. But Mr. Braid showed that any object —a button on his coat, his lancet-case, or the stopper of a bottle—would effect the purpose of the mesmeriser. Indeed, a well-known and analogous effect to that of the mesmeric sleep can be produced by the steady vacant gaze of one's *reverie* which in itself induces a condition of somnolence; while the monotonous sound of a train, of a mill-wheel, or even of a speaker's voice also excites a tendency to drowsiness. In the latter case the organ of hearing becomes exhausted, like the eyes in the experiments of Braid, and the condition of sleep intervenes as a natural result of this exhaustion of sense. This is a fact of which prosy orators and preachers should take note.

Returning now to the American "electro-biologists," we may readily imagine that Mr. Braid's interest in the experi-

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ments of these persons would be of extreme character. One of the most convincing proofs of the gross quackery which pervaded the *séances* was afforded by Braid himself. Great stress, as we have seen, was laid upon the mystic virtues of the metallic discs with which the subjects were provided, and on which they were directed to gaze. It was soon shown by the indefatigable Braid that any object would suffice for the purpose of inducing the "magnetic" results. This discovery speedily robbed the "electro-biologists" of a large measure of their fame, and in its way went very far to explode the entire series of frauds which these persons perpetrated. A similar result was also attained in the case of "Perkin's Metallic Tractors," appliances which many years ago were vaunted as being capable of curing all diseases. Dr. Haygarth, of Bath, and Mr. R. Smith, a Bristol surgeon, having made "tractors" of two pieces of wood, painted so as exactly to imitate the vaunted galvanic apparatus of Perkins, and having made use of the wooden implements, obtained from their patients precisely the same results as when the famed metallic ones were used. This was no doubt an early illustration of the "faith cures" of which we hear so much at the present time; and in the case of mesmerism, the analogous discovery of Braid made it clear that, underlying all the charlatanism of the operators, from Mesmer onwards, there remained certain natural conditions of the nervous system for examination and study. It was the removal of the subject from the domain of the quack to that of sober, scientific investigation which constituted the great merit of Mr. Braid's researches. It is not, however, in man alone that the phenomena of mesmerism are susceptible of being studied. In 1646 Father Kircher showed that if the legs of a fowl be tied together, and if it be placed before a line drawn on the floor with a piece of white chalk, the bird will become motionless. Even if the string be untied and the bird excited it is not necessarily aroused out of the state of trance into which it has been made to pass. Czermak, the famous physiologist, repeated Kircher's experiment in 1872, and mesmerised a fowl without tying its legs and without drawing the chalk line. Other birds, sparrows and pigeons, were mesmerised by Czermak, who was equally successful with rabbits, and even with newts and crabs. Mr. Langley has succeeded in sending an alligator into the mesmeric condition, and Preyer gives a long list of his experiments on lower animals. He shows that if the foot of a lizard or a frog be smartly pinched the animal appears to become suddenly motionless and incapable of movement. This state

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may last for several minutes. Preyer regards this condition as simply a form of paralysis due to fear; but whatever be its cause, it is evident that the state produced is similar to the mesmerised effects seen in the fowl, and, indeed, in man himself. In the case of the frog the experiments are highly curious. Heubel took a frog, and held it between the fingers, with his thumb on the animal's belly and his four fingers on its back; in three or four minutes the animal became motionless. Then it might be laid on its back or placed in the most awkward positions without attempting to escape. Precisely similar effects are brought about by simply scratching the frog's back. It may well be that the so-called "fascination" exercised by serpents over their prey is in reality a species of mesmerism induced by fear or by nervous conditions of analogous kind. The further discussion of mesmerism, in the light of recent researches, must, however, be deferred to another article.

PHRENOLOGY AND MORAL CULTURE.

MAN is a mystery to himself in proportion as he is ignorant of himself; and he cannot attain true manhood while he is ignorant of himself.

Man is composed of organs and functions, with their laws and principles. He has two sets of organs and functions, each having laws adapted to them. The most difficult of all investigations is that of the mind; and the proper way to study it is to follow the order of nature: for nature puts out signs and leaves tracks all along the way, so that no one has an excuse for going astray. Those are the most useful men who can best explain the laws of nature as applied to man, and how man will best comply with them. The greater part of mankind have little or no character, and consequently no conception of what character is. Their thoughts, feelings, and actions centre almost entirely on themselves and their momentary enjoyments. They have no aspirations, no disinterested regard for others, and no high standard of excellence,—in fact, the moral region has not yet been explored, and their "upper stories" are either not furnished, or they are strangers to the fact and do not use them. All their animal instincts, on the other hand, are in full operation, and that part of the mental house is always well occupied. They yield to their low instincts without system or restraint of any kind; and the little of intellect they have takes a worldly

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and physical direction. They have no communication with the moral principles or the sense of moral obligation. They value themselves in proportion to the amount they can earn; and are probably familiar with the roads only to the drinking saloon, the gambling table, and the horse races; but, for anything else, there is the greatest darkness in the mind where there should be the greatest light, and *vice versa*. Such beings are not only a great deal lower than the angels, but are only a little higher than mere animals.

The best and most valuable part of Man's nature is in most the least cultivated, and when brought into action by the force of circumstances is spasmodic and without system. When money is wanted to gratify passion it is easily got and freely spent, but if wanted for a moral purpose, a grand dinner, with beers and wines, must be provided, or a bazaar replete with allurements, excitements, enticements and bewitching influences must be resorted to, in order to get it. Men who are considered quite respectable and sufficiently moral have a great deal more usable furniture in the base of the brain than in the upper portion where it is often deplorably vacant, save where here and there one finds some borrowed furniture, obtained by belonging to some church or benevolent society, which, in a measure, adds to the outside respectability, as borrowed jewellery will add to a young woman's tinsel show. Such men will treat their faculties as a tyrant treats his subjects. There will be a ruling power, but a one-sided one like the handle of a jug.

These reflections might apply with almost equal truth to those who give their entire thoughts to religion, sentiment and imagination in the higher actions of the moral brain at the expense of the basilar brain.

A mind with some of its faculties perverted will contradict itself frequently. A man too with no special object in view wastes much of his time; and one who changes his plans frequently not only does not finish anything, but loses much time, strength and means.

Man exerts many influences, and has many characters, some of which are in opposition to others. A musician for example may sing most melodiously, while his own life is a perfect discord. An artist may produce most beautiful images, although his own may be marred by a wicked and inartistic life. A writer may describe a perfect character, and yet be very far from perfect himself. A parson can preach a most excellent sermon, albeit he is a long way from living up to it.

The most worthy men, both in times of peace and war,

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often make the greatest sacrifices unknown to the world, and so get no credit for being heroes; whereas the coward who comes out from his hiding-place after the battle is over, and makes great demonstrations of courage, will get the offices and titles. Thus the most perfect and evenly balanced men are not the foremost on the platform; they do not make the loudest and longest speeches, and are not the first to raise objections or offer explanations.

With such organizations one should easily recognise the obligations, duties, privileges, responsibilities, powers, and liberties of man. It is evident he is not destined to fold his hands and do nothing, nor to trifle with and abuse his gifts. Man, with a low estimate of himself can easily play the animal part of his nature, but he has to work hard to become the complete man. Herein his mistakes, blunders, accidents, failures, and bruises should be utilised as his teachers and aids to live as to avoid their successors; and, hence, more excusable in the young than in the older. Many of these are the results of the mistakes of parents, teachers, preachers, doctors, and legislators; for human nature proves itself by its actions.

Nearly all men are mean and dishonest in little things. They tell small lies; they cheat in little matters; steal in small measures; kill with slander; defraud the governments; borrow from one to pay another, and always get credit where they can.

It is always the case that what we most appreciate requires the greatest labour, cost, and sacrifice. The choicest fruits, the most beautiful flowers, and the most delicate plants require continual labour, constant care, and the best use of the higher faculties of the mind to produce and keep them. Even then, only those of superior taste can appreciate their value, and take delight in the possession of them. The child that is so much loved by the mother has cost her much pain, and many an anxious hour, earnest prayer, and sleepless night. The perfect horse, herd of cattle, or flock of sheep, is the result of the earnest care of successions of generations. So of the perfection of man. The great efforts of preachers and missionaries are directed to saving souls for the hereafter, without giving any thought about the bodies, as though they were of little or no importance. Man is talked to as a great sinner; he is exhorted to stop sinning, to repent and seek pardon; the body, meanwhile, being treated as if it had nothing to do with the matter. Such a fallacy in this age is inexcusible; the body has so much to do with sin. An imperfect body and a poor mind generally go together. A

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diseased brain and mental derangement at all times go together. A bad depraved stomach and ungoverned appetite, and a depraved life go together. Bad blood and bad actions go together. Weak blood and feeble mental efforts go together. Bad habits all have their bad effects on the mind. There cannot be a pure mind in an impure body.

Thus, there is much more chance of the soul being saved when the body is healthy and clean, than when this is neglected for the purpose of saving the soul. Besides that, the soul, we believe, will need a body in the other life as well as in this, despite a prevailing opinion that we have a spiritual body as well as a physical one, and that on death we leave the physical, and take the spiritual with us.

If a man believes he has been pardoned and has got salvation, but though he still retains his injurious habits, has still a depraved appetite, a bad digestion, an unhealthy body, unopened pores and imperfect circulation, he will really not be able to show much sign of growth in grace or advancement in holy living. It is the body that places the greatest impediments in the way of spiritual growth.

Sinners are continually told to repent of their sins and to turn from their evil ways, while they really need to know more distinctly what sin and evil ways are, and what they should turn from.

The generality know little as to what conversions and changes of heart mean, and what they consist of. One cannot have a new heart while the old one is still there.

No new powers of men can be given or taken away. That would be impossible, and would leave man a freely accountable and responsible being. The change must consist in ceasing to do evil, and learning to do good; in ceasing to disobey and learning to obey; in ceasing to hate, and learning to love.

As a general rule, man is not so wilfully wicked as he is ignorant and thoughtless. Most sinners are like children that have not yet learned to walk alone or to spell hard words.

Little acts are the turning points in a man's life. No one commits great sins until he has first committed a multitude of little ones. Firstly, because we are all of us committing scores of little ones every day of our lives. But some men cannot afford to do wrong in great matters. It is more serious for a man with a small salary and a large family to be caught law-breaking than for one who has only himself to think of. Then, again, we magnify the faults of others in order to conceal our own, and in proportion as we are criminal do we

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delight to incriminate others, and give evidence against them. If we are ill from weak and deranged nerves we are liable to scold, to find fault, to fret and worry where no one is to blame and no change can be made.

Goodness and true greatness go together: the real way to gain a great character is to develope a good one. One who is comparatively near to perfection when he falls will generally descend much lower than one who has only just begun to improve. Inasmuch as we cannot have the experience and wisdom of age while we are young, so we cannot expect to have a well-developed and elevated character till after a deal of hard uphill work. The more moral and spiritual a man is, the better he will take care of himself; the uncultivated does not place so high a value on life as the cultivated man. It is the spiritual man who looks after the physical. The Angels can observe the requirements of man better than he himself can; and much more can the Creator see the Angels. The mother knows what is good for the child better than the child itself. The more we recognise these facts, the more we shall appreciate the value of meekness: it is the ripeness of human kind, for the wiser man grows the meeker he becomes; thus, it is the consummation of the graces of the human soul. Thus far, however, the animal nature in the race preponderates; for the part of the brain favoring genuine meekness is even yet very undeveloped. But every step of civilization is in the direction of peace, gentleness, kindness, and meekness.

PHRENOLOGY A BLESSING.

SOME people will cling so tenaciously to the old dogmas and philosophies (however much these may fail to benefit mankind at large) that they never will receive a new truth, however superior it may be to any previous discovery. Such men for a time block the way of progress, and keep blessings from others. But they also punish themselves. We cannot keep good from others and escape punishment.

Phrenology is one of the greatest blessings to the world, and yet we see puny men—ignorant of practical life—turning their lips in disgust, and saying "It is no science because it is not taught in the universities." We often meet with such men, but they fail to carry an audience with them; for a public examination of a person, unknown to the examiner, will throw all their weak arguments to the wind. Dear me! We wonder how enlightened the masses would have been

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to-day if they only knew that which university men taught them. As all other truths ignored by universities have made their way, and have blessed the people, so will phrenology. Truth is stronger than prejudice in the end, and light is superior to darkness. We are not exaggerating the great blessing of phrenology when we say that it is a far greater blessing to the world than any other science. The reason is that it brings us into touch with individual character. Where the teachings of creed fail to impress, the science of phrenology will touch deeply the chords of the soul. Why are thousands so unsettled? Because they inwardly yearn for greater light, and find it not in the common teachings of the day. To such, phrenology is a marvellous blessing. When hundreds of sermons have failed to impress a man, a few words from a phrenologist have turned the whole course of the man's life. The same advice given from the pulpit would have been taken as an insult. Men come, however, to the consultation room for the phrenologist to deal faithfully with them, and they never forget pointed remarks then made. For instance, a man was told that he was much too positive, hard, and unforgiving. A wife—now departed—often told him of these faults, and he heard of the sin of such things in sermons, but they convinced him not. The remarks of the phrenologist, however, one evening in March, 1888, went home to his heart, and with tears he said in a religious meeting the next day, "God bless the phrenologist; for my endeavour from this time will be to be more tender and forgiving." Phrenology "Yet now promises upon this land a thousand thousand blessings." A young lady heeds not the councils of her father, nor the gentle warnings of her mother. Her faults are not known beyond the family circle, hence she does not care. In the consultation room she hears of her life being wasted in pride, self-will, and vanity. This is too much for her, and she determines to paint a fairer picture for others to read; for she sees that the faults can be discovered.

There are men and women to whom phrenology has come as an angel, and their lives have been made more useful, and their characters more beautiful than they ever could be without it. There is a dreamer looking strangely upon life, and he asks, "Is life worth living?" Through phrenology he leaves his dreams, perceives that life can be made happy, and he is henceforth "a man among men, and no longer a dreamer among shadows."

An inventor is working very hard, his designs are good, but he lacks self-confidence, and too readily listens to the suggestions of others less capable than himself, and his inventions

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are not so useful as they would have been. In the consultation room he is told of his inventive power, and of his need of more self-esteem. No more does he listen to others, but pursues his own way, and to him phrenology is the greatest of blessings.

Some sin is followed unseen by mortal eye, and the health is ruined thereby. One short sentence in a phrenological lecture strikes the ear. In an instant that face is quivering with emotion. At the end of the lecture, the young lady goes to the phrenologist, and with tears she exclaims, "Sir, I must thank you for those words, for they will prove my salvation.

Phrenology gives great strength to those who are struggling in life. Our influence is much greater from a knowledge of it, and sometimes we tremble at the increased responsibility we have. Yet our powers are stronger as responsibilities increase. In life we meet with hundreds of highly sensitive natures whose lives are made miserable because they are not understood. A knowledge of their natures by others would be to them a great blessing.

Phrenology enables us to stand alone in a much stronger way, for it gives us a positive knowledge of what we are capable of doing. Of many it may be said that phrenology has been to them "as if some magician had touched the heavens and the earth, the dark clouds melt into the air, the wind falls, and serenity succeeds the storm." From the homes of thousands of the toiling there arises the cry, "Phrenology has been to us a God-send." From all classes of men we get witnesses, true as steel, of the blessedness of practical phrenology, and their voices cheer us onward. Above the ignorant cries of opponents, we hear the prayers and blessings of those who have been blessed through phrenology, ond we are cheered on our way.

> "The cheerful breeze sets fair; we fill our sail,
> And scud before it. When the critic starts,
> And angrily unties his bags of wind,
> Then we lay-to, and let the blast go by."

CHARLES WILLIAM ABLETT.

MAN.

MAN is, in every sense, the highest type of animal in existence. Although some animals are equal to man in particular lines—the bee, the ant, for example—he can do more, and a greater variety of work with more perfection than any other animal.

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Man, however, comes to his most perfect condition by a long process of continued labour and application; while the ant and bee appear to be guided by instinct, and require less practice. The lower types of animals, however, can supply their wants, and effect all that their natural instincts require as successfully and as perfectly as man.

Since man started on his career on this earth he has at several and repeated times come to a climax, and stopped as though he could go no farther. Time will show whether the Christian principle will sustain him long, and carry him high on the road to perfection. The Christian doctrine introduces man to a higher life, to immortality, and a more important future than any other religious teaching. It gives him a more distinct consciousness of his importance and continued existence, and of his intimate relationship to the Divine Mind; for the more exalted the mind can become, and the more extended its range of action, the more established it becomes, and the more individuality it has. All mortal things have a limited growth, and, comparatively speaking, all physical objects have a short life. There are trees that live to two or three thousand years of age; but in the end they must die.

It appears from the records of Scripture that ancient man often lived to nearly a thousand years; but since the brain and nervous system have become so actively developed he lives faster, he enjoys and accomplishes more in a shorter space of time than formerly. The older the race becomes the more active the mind, the more independent of the body, and the more clairvoyant power is manifested. The human race is now approaching a crisis when the mind will have even more power, and the body less; when mind will travel and contract business without the body; when man willl be able to cure diseases without medicine, read thoughts without utterance, communicate with another at a distance without a written or oral message; listen to a speech exactly as it was delivered, tones of voice and all, years after the death of the speaker; listen to a concert with all its varied sounds and voices which took place years before; and by opening a small box, and turning a crank, get a whole speech as it was spoken, with all the accompanying changes of voice, thousands of miles away on the opposite side of the world. Much of this is done now, and much more will be done in the process of time.

There is no knowing what can and will be done through man as an agent as soon as he is a proper medium of Divine Influence.

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Man can take but little credit to himself for his originality; for he has no power but what has been given to him. Human development and elevation appear very slow, and the last generation seems little in advance of the one before it. All men start from an animal basilar foundation, and have to work from that point upwards. Some arrive at the point of reason, others to a higher point of justice or humanity, and others, although a small number, to a consciousness of immortality and spiritual existence. Some there are so far advanced as to be modest, disinterested, kind, and tolerant; while some even have got beyond a creed, or a formal mode of worship, and have learned to do God's will by love and obedience without church, creed or ceremony. Some have gone so far as to be a law to themselves, and could conduct themselves the same where there were no police or laws to regulate conduct as where there were these, and are continually struggling to counteract their animal natures, and to give the controlling power to reason and moral sense. Some live in anticipation, regarding the present as merely a pastime to a more important future; and making some sacrifices to-day that they may be more happy to-morrow. Some men are always locking the door after the property has been stolen; others live from hand to mouth without making a surplus for fear it might be stolen. Some regulate their conduct by fear, and avoid all appearance of danger; others regulate theirs by courage, and fight their way through. Some do a strictly honest business or none at all; others make no pretensions to honesty, but would cheat the widow and orphan as calmly as anyone else.

Some men swear on their honour, some on their conscience, some on their Bibles; while others do not swear at all.

There are as many motives for standards of action as there are primitive powers of the mind. The two life-giving and life-sustaining faculties are, when perverted, the most rampant in the destruction of life—amativeness and alimentiveness. The two that resist oppression and tyranny are in turn the most sure to cause them—combativeness and self-esteem. Two faculties, the one giving a most rigid sense of justice, and the other an executive blood-shedding spirit, work together—conscientiousness and destructiveness. Two faculties again that are most antagonistic and directly in opposition to each other work together most harmoniously—benevolence and acquisitiveness. Two more, the one may be compared to a cork and the other to a sponge, are co-workers—approbativeness and self-esteem. Cautiousness, the highest of the animal faculties, and causality, the highest of the intellectual, regulate

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conduct from opposite standpoints. Cautiousness and conscientiousness have together an animal and moral restraining influence.

It takes a long life of industry and study to educate the different faculties so that they will work together harmoniously, so as to be governed by the highest positive motives.

No man can live a careless, aimless life who believes in immortality and accountability; yet there are thousands of men who live in the present, and for the present only, like the beggar of Italy, who said to me when begging,—"Me want a penny for my supper, and a penny for my bed; to-morrow me die."

L. N. FOWLER.

CRIMINAL PHYSIOGNOMY.

BEFORE quitting the subject of involuntary expression, it will be well to dwell a little longer on some of the more pronounced traits of criminal physiognomy. This is a matter of the deepest interest, and deserves thorough investigation. There is in fact a criminal type, based on certain physical features, and the sooner it is recognised and acted upon the better it will be for our criminal jurisprudence. But the question is one for scientific men, not in the first place for lawyers, who, the more they are "lawyer," the less have they capacity to apprehend or follow scientific principles. If it were not so our legal system would not be the ungodly jungle it is—a jungle filled with ravening beasts of prey, in the midst of which poor justice perishes or escapes by the skin of its teeth.

Anthropologists have arrived at the conclusion that a criminal is a being different from the ordinary man or woman, that in fact he is a human being of an abnormal type. This the phrenologists have been telling the world for a hundred years. But the world has jeered at the phrenologist, or, at least, the 'learned' part of it has. But, going to work in another way, the anthropologists have discovered some of the things the phrenologists had discovered before them, and naturally make much ado over the find. One of them, Signor Lombroso, a clever Italian scholar, after a long and careful study of skulls, brains, and human hair, has published a work entitled "L'Uomo Diliquente," the chief object of which is to point out the necessity of creating a "judicial anthropology" for the benefit of criminals. M. Lombroso divides his criminals into two classes, the first being that of the 'casual'

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criminal who has lived an honest life till on a 'special' occasion he offended against the law.

From the social point of view the casual criminal is the most interesting, for with an efficient penal and penitentiary system he might probably be reclaimed. The second class, which is the more interesting from the anthropologist's point of view, is that of the 'born,' or habitual criminal. (Figs. 18 and 19.) A child is born with an abnormal skull, consequently it has abnormal 'impulses.' If a certain number of anomalies occur in the same person, the type of the 'born' criminal is perfect, and thieving and murdering are the natural occupation of that person.



Fig. 18.—Criminal.



Fig. 19.—Criminal.

The skull and the brain, Signor Lombroso finds, determine the personality of mankind, and accordingly it is these he examines first of all. He finds that ordinary-sized heads belong, as a rule, to honest people. Small heads on the contrary are apt to be criminal, while unusually large skulls denote the "aristocracy of talent," and it is sometimes a criminal talent. But more than the dimensions of the head—so thinks Signor Lombroso—does its shape exercise an influence on the inclinations.* A narrow, receding forehead, arched bushy eyebrows, and large heavy jaws are frequent with malefactors, but the ugliness of criminals varies, according to their special 'trade.' The thief and the assassin have different physiognomies, although the low sunken forehead, the large square jaws, the large eyes,

* How many of these gentlemen, when they go in for the investigation of man, are compelled at the first step to re-discover phrenology.

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the long face, and the thick curly dark hair are common to most low-class habitual criminals.

The following are a few interesting traits of the different habitual criminals as discovered by the Italian investigator. The homicide has glazed, cold, immovable, often bloodshot eyes. These were said to be marked characteristics of Napoleon III. (Fig. 20). Then his nose is often aquiline, hooked like the beak of a bird of prey, and always large.



FIG. 20.—NAPOLEON III.

The incendiary and the forger are often hunch-backed, and the former has frequently the delicate skin of the persons inclined to crimes against morality. Most forgers have small eyes, fixed on the ground, a crooked nose, often long and fleshy, and hair prematurely grey, or very bald heads. With regard to their mental qualities, Sig. Lombroso gives us some very curious details, not particularly strange to phrenologists, but interesting as coming in the form they do.

The initial trouble with the criminal lies in his low temperamental condition, which indisposes him for work, and greatly inclines him to gratification. He is lazy, and incapable of protracted labour. Extremely low in the forehead, and in the upper part of the head, generally, he is, as a rule, very dull, and incapable of following an argument, or fixing his attention on one subject; of moral sense he has none, and consequently no sense of regret. His vanity is incredible.

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However, the characters of criminals differ with the different categories of crime. The thief is restless, superstitious, and a liar; the assassin is gay, sociable, sober; he affects gentleness, common sense, and calmness. The vagabond is gay, lazy, and ingenious, and recherché among prisoners for his spirits.

To the making of the *bona fide* criminal it requires several generations of vicious life and criminal indulgence. Let there be a young man—say of a good, respectable, middle-class family—who has been well brought up, fairly well educated, and surrounded during his youth and early manhood by good examples; but when he comes of age, and is compelled to go out into the world and act and think for himself, to judge between good and bad, he gradually—almost insensibly at first, maybe—begins to yield to bad example. Perhaps at home there has been just a trifle too much indulgence, not exactly the wise medium of restraint, the parents or guardian thinking that any fault so arising would correct itself with the coming of age and the growth of reason, forgetting that truest of all adages, 'That as the tree is bent so will it grow'—an adage that should be written in gold in every house.

The young man's yielding is at first so slight that no one notices it, least of all himself. But as soon as you begin to move on an incline, you are sure to go downwards, however slightly it may be at first. Perhaps in the end the sum of his declination from the right amounts to a blurring of his sense of right and wrong, an indifference to what is lofty and good, and a satisfaction with low pleasures. He marries with a woman similar in thought and turn of mind to himself: the result is children with a low tone of organization, or with a tendency, like their parents, to self-indulgence and to the neglect of higher things. The parents did not exercise their moral faculties in such a way as to keep them bright and active, but lived in their passions and impulses; and the children have lessened moral susceptibilities and increased animal propensities. 'For as the twig is bent——'

How common it is in such families for the women to go astray, and the men to sink into vicious indulgence, and live on the verge of criminality, if not actually fall into crime. Sensuality has not been checked, greed has been encouraged, cunning has been allowed to take the place of cultivated intelligence, and there has been a forgetfulness of conscience. The next generation gives us the full-blown criminal.

Let us look at the criminals thus produced, whose portraits are given in Figs. 2, 18, 19, 20, and 21. These photographs are picked at random from a group of 200 or more. The cap does not allow the head to be seen very well, but we

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can see a portion of it; and the face, being shaven, is all that one could wish—for physiognomical purposes, that is. But when our officials at the Home Office take it into their heads to facilitate the study of criminals, I would suggest that, in addition to photographing a gaol-bird in his ordinary garb, a second picture should be taken of him, shaved, as the accompanying specimens are, and with closely-cropped hair, and of course hatless, in order to show the exact shape of the head.

But there is still something to be seen, in spite of the head-gear. For one thing, it is apparent that all five have good-sized heads: they are, therefore, not idiots. Moreover, one of them (Fig. 2.) has a fairly good intellectual lobe; he has some cleverness, and no mean capacity for learning a trade;



Fig 21.—CRIMINAL.



Fig. 22.—CRIMINAL.

but parental and personal indulgence has sunk him into the depths of bestial sensuality. It was no doubt in this line that his crime lay.

It should be said here that we have no information respecting the individuals whose portraits we have received.

In the case of Fig. 18 there appears to be less intellect; but there is also less sensuality of the mere animal type. The man's weakness lay in his enormous acquisitiveness and secretiveness, in conjunction with destructiveness. A man with such an organization could not help becoming a thief, and a thief of the worst kind; for he would not stop at murder to effect his object. Fig. 21 presents a very similar type. Some years ago a boy with such a combination of organs came under our notice, and we observed to his guardian that it would be next to impossible to restrain him

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from crime. His guardian said he had already run away from school (getting out of the window by night); got into his mother's house by breaking open a window; stolen money from her desk, and then gone off to London to spend it. He was then being sent to sea as the last resource.

Fig. 19 presents a specimen of the more purely criminal type. It has taken generations on generations to produce him. If he can do less harm than some, he can also do less good: he is simply weakly vicious. We shall have to refer to him again.

Fig. 20 presents the criminal in the making. There is more of the 'casual' type about him than of the confirmed criminal. Sudden temptation was probably the cause of his crime. It represents a coarse organisation with strong and not refined impulses.

THE EDUCATION OF MAN.

By John George Speed.

III.

Since great writers and thinkers are, as I have shown, but provisional educators of mankind, it will be seen, therefore, that their books must be but a means to an end, the end being the extinction of themselves, as more advanced books take their place, and indeed the bringing about of the time when man, through communion with his own soul, his own independent consciousness, shall need less and less such external aids. When we read we forget that books are but provisional, are meant to be suggestive and not exhaustive; and we are apt to have our souls too much caught up in the current of our reading, and carried away, so that we lose our individuality and power of independent thinking. If we walk with our author hand in hand, like the child with its father, implicitly following his guidance, instead of as his companion, his equal, we shall never get that good we ought to derive from him. By reading miscellaneously in the former spirit, our power of thinking from our own inner consciousness is frittered away and undermined; we suffer, as magnetic patients are said to suffer, by cross mesmerism. Our powers are charmed as by a spell, and mewed up within us; we read ourselves to sleep indeed; we read our souls to sleep. And thus sleeping, yet in a magnetised sort of soul-trance, we allow ourselves to be drawn hither and thither by voices calling us in this direction and that; but still we now and then, in moments of recur-

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rence to our own souls, and, weary with the search for truth, pause, and feel as though reading were distraction, and that if we would but stand fast and think, all things would come to us.

Nevertheless books are essential, eminently essential, especially in this age, the conventional habits and the high-pressure life of which so much preclude that silent contemplation and thought, that close communion with our own souls, which is higher education than reading. Books are necessary to keep the soul open, as it were, to the higher and finer influences, to keep the divine fire burning against that period in time or eternity when the soul shall have presented to it the opportunity of expanding in its true and heaven-ordained way; they, above all, help to preserve the mind from that stagnation and dullness which is the one condition more than all others we ought to struggle might and main, as if fighting for our very soul's existence, not to fall into, since it may be productive of greater perdition than even the worst excesses.

On this principle, and on the principle—which I also maintain—that the preservation of the mind from this demoralising dulness is as much a part of education as is the acquisition of facts and ideas, indeed more; what can be said of the recommendation, by this and that eminent adviser, of this and that exclusive list of books for our reading, drawn up so much on the narrow supposition that education consists mainly in adding to our mental stock of didactically imparted facts or technicalities? My answer to these men is that they had better educate themselves first by obtaining that, in its effect, highest of all education, the knowledge of what education is, before counselling their readers as to how they can best cultivate their minds. These advisers draw up their lists of books, as they tell us, to protect us from the mentally enervating and dissipating effect of promiscuous reading; and yet such is the variety of these lists that if we were to read all the authors contained in them, our reading would partake of that very character of promiscuousness they are designed to guard it against.

Those men who caution us against reading minor authors and an excessive variety of books make much use of the argument that the practice reduces the power of independent thinking. Well, as I have said, there is danger of this, but whether we suffer injury in this way or not depends not on the number and variety of books we read, but on the spirit in which we read. A strong and reflective mind is not carried away by what it reads, is not poisoned, or clogged by indiscriminate reading, but converts everything into its own

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aliment—is a mill that grinds everything into its own substance. Books of science or travel, novels, poems, religious books, even nursery or fairy tales, all are as grist to that mill, and are worked up by magic and subtly-proceeding transformation into the essence and constitution of the reader's mentality. From the most despised and humble products of literature the truly assimilative mind can draw its own elements of support. Even the so-called stupid book may have its value, may contain some of the exact element which the mind requires at a certain time, though it have not the necessary quantity. Did not Sir Walter Scott say that he had never met with anyone, even the most stupid man that ever rubbed down a horse, from whom he could not by a few moment's conversation learn something? If it be true that from a casual conversation with the most unintellectual ostler one can glean knowledge, why cannot one do so from a comparatively stupid book, the author of which, from the fact of his being able to write a book at all, is presumably not the most stupid of men, and who has probably put the best of himself into his book.

I believe strongly in the maxim of Lord Sherbrooke: "Form a habit of reading; do not mind what you read. The reading of better books will come when you have a habit of reading the inferior;" and I must say as the Right Hon. A. J. Balfour said in his rectorial address at Edinburgh University, that I have never met with the man, against whose fate we are so continually being warned, whose mind I could suppose had been overwhelmed beneath the superincumbent mass of his immense reading. Moreover, it must be remembered that the proverb "One man's meat is another man's poison" can be applied as much to the intellectual as to the physical system, and also that just as with many a man, it is, in the case of material food, a matter of taking, not what physiologists and dietetic reformers prescribe, but what he can get, without regard to rules of diet, or of physiology, so with many, in the case of intellectual food, it is a matter of taking not what will most improve and elevate the mind, but what comes in their way. To take what food chance or circumstance affords for the mind or body, is better than to starve mentally or physically.

Besides, how can any man assume to dictate to me what book I shall not read unless he have read it himself? And if it was right for him to read it, it is equally right for me to do so; for we just as much surrender our independence of thought and judgment by implicitly following the advice of supposed better authorities than ourselves as to what we shall read or

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not read, as we are said, and with the reservations I have made, truly said, to do, by reading a multitude of books indiscriminately. If I ought not to accept any author's thought implicitly, then I ought not to accept any author himself implicitly merely on another's dictum, for to do so is to prejudge him, not having read him, which is worse than when I do read him to agree indiscriminately with all that he says. Moreover, if I have a number of different authorities, each recommending his own particular books, I have still to exercise my independent judgment in deciding to which authority to give the preference, and that being the case, I might as well choose my reading independently without their advice. Books, like friends, must commend themselves by their congeniality to us, and I must read what is after my constitution and temperament, just as I must select persons as my friends because they are in affinity with me and not because they are recommended by others. The question of the choice of books is one which for every earnest and intelligent man will determine itself. The true mind will never allow itself to be disturbed with this problem, as, indeed, it will not with a number of others with which so many restless, uneasy, though perhaps well-meaning, busy-bodies, in their diseased desire to formalise and systematise everything, who think

> That nothing of itself will come,
> But we must still be seeking—

so perplex and vex themselves and the community generally.

Moreover, I have this to say as to the recommendation to others, by certain supposed authorities, of this or that course of reading. However great a man may be, he stands and shall stand, so far as I am concerned, for himself alone, and not for me also; and I will never allow him, by depriving me of my privilege of private judgment as to what I shall read or not read, to encroach in my case upon that which every man should be prepared to defend to the death, if necessary, as the very buttress of his soul's integrity, upon that absolute, inalienable, final, and divine right which pertains to every man by virtue of his independent individuality. I would surrender my moral conscience to no priest; neither will I surrender my intellectual conscience to any man, no matter how great or how famous he be. But you will say I shall get wrong by pursuing this independent course. Very well, I reply I am content to do so; but I hold it is far more important to a human being to maintain his own inmost individuality, to be true to his own inner self, which is the

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divine part of a man, than to keep right in a blind, mechanical way, by abnegation of his inmost consciousness, which to my mind is the basest servility and forfeiture of manhood. I would call upon mankind to assert his own eternal and indivisible unity by shaking himself free from the absolutism of illustrious names; for the permitted usurpation of that individuality by even the greatest of minds has done as much to enslave and obsess and curse humanity as has the tyranny of monarchs and civil rulers in the past. Let us preserve our individuality at any price, though we have to sacrifice Shakespeare, Homer, and every other great and heroic name, and start from a new standpoint of independent consciousness to do it. The preservation of that individuality is of infinitely more importance to the human race than is the preservation of even the grandest names and the grandest literature: precious, inconceivably precious, heritage though that be.

There is a stock argument commonly used by those who recommend us to read none but the greatest authors, and by those who have a more or less exclusive preference for the writers of antiquity, namely, that there is substantially no new thought in later or minor writers, but that all the great thought ever uttered was expressed by Plato, Aristotle, Shakespeare, and one or two others. This opinion is the necessary result in some narrow minds of that idolatry of certain men, and that despairing and degrading conception of humanity at large, which is the most mournful scepticism that characterises the age; being, as it is, at once doubt of the existence of the divine in universal man, and doubt of the truth of our intuitions, which proclaim that existence. This belief in the exclusive inspiration of a few men of genius as never to be surpassed or equalled, is of the same spirit as the theory according to which all divine revelation was confined to a few patriarchs and prophets, but none should be vouchsafed to any of the myriads of human beings who should exist thereafter through immeasurable ages. Christ, it is said, taught all truth, but he himself said to his disciples, "I have other things to say unto you, but ye cannot bear them now." And every great thinker, ancient or modern, has in effect said the same thing. Seneca himself rebuked the presumptuous ignorance and narrowness of those theorists who assert that Plato and a few others expressed all the thought worth thinking, and that all subsequent and other thinkers have been but copyists. Seneca said, "The people of the next age shall know many things unknown to us," and again, "Neither to him that shall be born after a thousand ages shall matter be wanting for new additions to what has already been

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invented." Thus those who assert the all-conceptive, all-anticipating wisdom of such men as Seneca himself and some few others, as though these men had had a divine patent to think of which all subsequent thought—except, perhaps, that of Shakespeare—was an infringement, evidently imagine themselves wiser, in one respect at least, than the great Roman philosopher.

What a pessimistic degradation, in theory, of the human race, what a narrowing of its infinite possibilities, to suppose that the inflowing of divine inspiration was confined to Plato and a few more, even of such high thinkers! Does priority of time give priority of genius? It might as well be said that our ancestors had exhausted the oxygen in the air as that they had exhausted thought. Were the thousands of books contained in the ancient libraries of Alexandria and Constantinople, all so much padding and platitude, and is all our mourning over the catastrophes of their destruction, so much maundering over fitly destroyed rubbish? We must answer both questions affirmatively if we believe that those ancient classics, which have been handed down to us, contained all the thought, except that of Shakespeare, worth preserving; or else we must suppose that the former embodied all the substance of the destroyed writings, to do which would be, by involving the charge of wholesale plagiarism against the ancient classics, very like denying them the credit of all the conceptive merit attributed to them.

Plato, Homer, and Shakespeare never could have dreamt, with all that realisation of their own powers which such men must have had, that some day they would be worshipped by certain infatuated individuals as a combined epitome of all possible human mentality for all time. Why the very merit of the great thinkers is that they suggest inexhaustibleness. Shakespeare, it has been remarked, suggests a grandeur and beauty that beggar himself. Bentley said that the only authors worth reading were those from whom you could quote; but he might have approached a truer estimate of books by extending his category so as to include those which suggest thought. I am inclined to think that if an author do not suggest original thought in a mind capable of conceiving such, there is but little in him; otherwise I should be disposed to conclude that the theory of the exhaustibility of thought has something in it. Estimated by the standard of their quotableness and their suggestiveness, the minor authors must according to the theory of their being but reproductions of their greater predecessors, be still not altogether valueless on

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that account, though, indeed, supposing that theory were true, there could surely be no harm in reading the first-mentioned writers, if only to get at second-hand the great thoughts they reproduce, just as it would be better to see the stars reflected in the commonest rainpool than not to see them at all.

There is one phase of reading which, as an element in the educational advancement of mankind, ought not to be overlooked, namely, that of poetry and fiction. I propose to urge the importance of fiction as an agent in education, because, though it ought to be duly balanced by scientific and what is called "matter of fact" reading, yet the necessity of this is so generally admitted that it requires no special advocacy, whereas fiction, in this respect, unlike, to a great extent so, at least, its sister, poetry, is still so far from having established its claims as a means of human culture as to need some defence as such. No theories of education, as I have already sufficiently implied, can be anything but narrow, crude, and imperfect indeed which do not take account, and that primarily, of the heart as well as the head, the imagination as well as the judgment, the emotions as well as the intellectual faculties; and in the cultivation of these fiction and poetry play an inconceivably high part. Why, even if the Bible were conclusively demonstrated to be a fiction throughout, the New Testament, and some other parts of the Scriptures, would still have an immense educational influence on humanity, because not only of their lofty morality and noble sentimentality, but also of the sublimity and beauty of their poetry. And did not Christ love to teach his highest truths in the parabolic form of fiction?

Have not novels been the means of bringing about great public reforms; and is not this fact a presumptive proof of their reformative effect on the individual heart? Sir John Herschell, in an address delivered at the Windsor and Eton Public Library, said he regarded the novel in its best form as one of the most powerful instruments of civilisation. Men who call themselves practical sneer at novels as unpractical; but in the inculcation of morality novels are surely more practical than works of theoretical ethics, because the former when true to their mission, present the theories as accomplished facts, always the most impressive way of enforcing a truth upon the minds of the people. Let us have reality, let us have facts, say those who object to novels and poetry. Ay, so say I. Let us have facts above all things; for by these we must stand or fall; and there is no greater delusion under heaven than to suppose that from delusions any ultimate good can be derived. I throw myself upon

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facts, as on the bosom of the Eternal, confident that however hard and stern they may appear, they will soon or late be found in harmony with all that is beautiful in truth, and all that is æsthetic in our nature. But true fiction and true poetry will never lead us from, but really always towards the essential fact, which lies deep in the soul of things, and which is far more real fact than some of the apparently fixed and unalterable, but really passing and evanescent conditions, which we think solid and enduring, are facts.

There are facts which are only apprehended by that higher consciousness of which, as yet, science, great as it is, takes but small account, but which alone is the breath needed to revivify its comparatively dry bones, and kindle it into a gospel which some day the common people shall hear gladly. To this higher consciousness poetry and fiction appeal for acceptance of those facts, by keeping constantly alive in the human heart the idea of something more than the mere world of utilitarianism and expediency. When we shall have banished fiction and poetry from the earth, we shall have entered indeed on a decadence. An age of bestiality will have set in, and science itself will have commenced its decline; for the imaginative and the poetic are the complement of the moral and the scientific. The latter cannot exist without the former, since morality and science are both built out of the enthusiasm that poetry and fiction inspire more than out of any remembrance of catechisms, or the observance of any code of didactic rules. Though science may be antagonistic to and repudiate the imaginative, yet that element is the soul of it. This repudiation of it is like that of the materialist of his soul, though all the while, unconsciously, he is moved by it in the very force and fervour with which he denies its existence, and is prompted by it to that very moral life he sometimes leads, though he falsely relies on this as a proof of his ability to perfect himself to the highest moral excellence without a soul at all.

(To be continued.)

Hygienic and Home Department.

WOMEN PHYSICIANS IN THE UNITED KINGDOM.

THERE are now fifty-six women enrolled on the British Medical Register. Of these, thirty-six practice at home and eighteen abroad. Four hospitals and six dispensaries in Great

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Britain are entirely or partially officered by medical women; three women hold posts as medical superintendents of the women post-office clerks. The North London Collegiate School for Girls has a woman as Medical Inspector, and in other positions of responsibility they are employed and give satisfaction. But probably the most humane work done by women physicians is in attendance upon the native women of India, two-thirds of whom are by their social customs secluded from men, other than their husbands, no matter what may be their necessities. There are, however, several medical schools in India which are open to women as well as to men, a privilege which the Indian women have eagerly embraced, and which will eventually have the effect of greatly ameliorating the sufferings of their fellow-women, but for some time to come they must depend upon English and American women going out to their relief. With most women contemplating the study of medicine the question of expense is an important one. Parents have not yet come to think familiarly of incurring the cost of technical education for their daughters. The question of success is another point upon which they wish some assurance. This is the unknown quantity in the problem. Men have succeeded and men have failed in the profession; and the same is true of women. If a woman has fair ability, good health, perseverance, and the capacity for painstaking and hard work, there seems to be no good reason why she should not succeed as well as a man, barring the prejudice against women physicians, which is gradually wearing away.

Correspondence.

THE BRITISH PHRENOLOGICAL ASSOCIATION.

To the Editor of the PHRENOLOGICAL MAGAZINE.

DEAR SIR.—We have waited long and wearily for the issue of the certificates of the British Phrenological Association, and as the strongest patience may cease to be a virtue, I really think that it is time something should be done. The British Phrenological Association will never live if greater interest is not speedily shown in provincial members. Too much time appears to be taken up with things not directly affecting the welfare of the Association. Let the certificates be issued without delay, and then we will do our best in the provinces to increase the membership. During my stay in Margate I give lectures on the British Phrenological Association once a fort-

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night, as I have many Londoners to my lectures. We need, however, the certificates that the public may see that we are not fooling them. We might just as well be non-certified, if the certificates are not forthcoming. The Phrenological Annual will, I hope, be continued. It would be a pity for it to drop, as it places competent men before the public. To continue it, however, there needs to be greater exertions on the part of all phrenologists to sell them, for they cannot be a dead weight upon the Editor's hands. Why should we be behind America in phrenological work? That we are is a certainty. British pluck and practicability need to be shown, and we shall not long be behind. If the Council is dilatory on these matters then let it be reformed with practical men. I would suggest for the coming year that R. B. D. Wells be invited to become president. We know him as an excellent reader of character, as an upholder of the true dignity of the science, and as one who well knows the provincial mind. No better man I am sure could be chosen. Lectures on Sundays would not strengthen the British Phrenological Association, but would prejudice the religious mind. Such a thing I hope will not be adopted. Let certificates be issued without delay, free lectures given by members so as to enlighten the public, and once a year as many provincial phrenologists meet as possible to give their side of the question; and the Council to arouse itself to immediate action; and the British Phrenological Association will live, be a great power, and phrenologists will be yet rightly esteemed. But unless a change occurs, the British Phrenological Association will be a failure, and the Council only to blame.

Yours faithfully,

11th August, 1888. CHARLES WM. ABLETT.

THE PHRENOLOGICAL ANNUAL AND RECORD.

To the Editor of the PHRENOLOGICAL MAGAZINE.

DEAR SIR.—Last year I suggested the publication of a British Phrenological Annual, in the hope that the council of the British Phrenological Association would see their way clear to take the matter up in a practical way. Had it not been for the great enterprise and almost individual effort of yourself, Mr. Editor, in your private capacity, nothing would have been done on the lines suggested. To you we are all indebted for "The Phrenological Annual and Record" for 1888. This was a step in the right direction. However, I find that you, owing to the pressure on your time, the large and increasing amount of work entailed upon you,—in furthering the interests of the B. P. A.—are not likely to edit the Annual and Record for 1889. This has been much regretted by many of my correspondents, who have accordingly asked me not to let the Record

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die. As the original suggester of the Annual, I have been invited to take the matter up for the next year. This I reluctantly undertake, for I feel the task should not be allocated to a private individual. It is one which should be performed by a sub-committee of the council of the B. P. A. The Annual would then be issued under the auspices of the Association, and the direct medium of its Annual Report, and instructive to its members in the provinces, &c. Still, if the council decline to take action, I would endeavour, with such support as I shall obtain from my professional brethren, to issue the Record. In either case, I would venture to suggest it should contain the following features:—1st, That it be about the same size as the present Annual, to facilitate binding purposes. 2nd, That the price be the same, or, if possible, less: the latter contingency depending on the action of the B. P. A., and anticipated orders. 3rd, That the contents be arranged in something like the following order: Prefatory Note; Annual Report of the B. P. A., together with list of members who have obtained or received the Certificate of the Association during the year; A Register of Certificated and Professional Phrenologists, Members of the Association. This Register should also be a professional directory—giving name, titles, qualifications, and postal address. It should contain pithy and popular articles by well-known writers, and biographical sketches, with portraits of a few phrenologists. This feature might well be continued in future issues—notes, incidents, physiological experiments, admissions by medical men in favour of the science, and a catalogue of selected books, especially by British authors. The business details should consist of cards, advertisments &c., by leading phrenologists of their establishments and offices for transacting business; advertisements of books. The charges for the advertisements should be as moderate as printer's ink and compositor's time would allow. A small charge should be made for "The Register." The names and addresses would be entered therein after this fashion:—

CHARLES WM. ABLETT, M.B.P.A.,

Certificated Phrenologist and Lecturer to the Association,
Yazley, Eye, Suffolk.

R. B. D. WELLS

Professional Phrenologist and Lecturer to the Association,
Observatory Villa, Seamer Road, Scarborough, Yorkshire.

I think by the annual issue of such a Register, the interests of phrenology and phrenologists would be enhanced, the Association strengthened, ond one sign at least of its existence and usefulnesss placed in the hands of the public. Phrenology, like law and medicine, would be represented by its best practitioners presenting a united front to the public. I have no sympathy with those phrenologists who are afraid that young, pushing, and intelligent men coming to the front,

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and going out with certificates of the Association, are likely to take their bread away. I would heartily rejoice to see a few hundred good men in the field whose character, intelligence, usefulness, and ability have been vouched for by the Association, albeit as yet not strictly an examining body. One hundred "good men and true" in the field would soon win Great Britain for phrenology. But if we have not the hundred, let the Association publish what we have, commencing with our 84-year-old President, and ending with the youngest and most promising phrenologist on the list, whoever he may be. Doubtless phrenology is a prolific field for "quacks" and "wandering stars" of evil repute. United action, the formation of the Association, the regular issue of the Annual, the periodical bringing together of all phrenologists who esteem the elevation of the science of more importance than its prostitution to personal gains, will in time do much to weed out the "weeds," and make phrenology, its professors, and examiners truly recognised as worthy of respect and humble acceptance. The publication of the Annual is a small thing, but though small is no less important if it helps to bring about what I have seriously worked for during the last ten years of my professional life.

I am, Sir, yours truly,

JAS. COATES.

Poetry.

SONNETS FROM THE NORSE OF BERGDORF.

I.

Ah, lady, when alone I sit and think,
Or roam abroad by solitary ways,
Beneath the stars or in the broader rays
Of sunlight, and I see how link by link
The chain of being to the trembling brink
Of Godhead self, is wrought in beauty, fair
As morning's vision to Earth's primal pair;
And, grateful, I in deepest rapture drink
Of all this radiance—yet there comes a pang
That I am still alone, that thou art far
Away, and that thy voice I cannot hear;
For though I love each thing that ever sang
Praises to God, better than all that are,
Thee love I, and must grieve till thou art near.

II.

Dear lady, I would make thy name resound
To latest time! when thou and I are gone,

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And our frail dust unknown of any one,
(I would my dust with thine might still be found!)
I'd have men tell how once on native ground
There lived a heart in such bright beauty shrined—
A heart of gold with graces rare combined,—
That all who once beheld perforce were bound
To worship; but that one rapt worshipper
Knelt ever and adored, and still adored,
And could not quench his love howso he tried;
For day and night, in thought and dream, to her
His soul still turned, and turning ever soared,
Singing, towards her, until in pain he died.

Notes and News of the Month.

It is with deep regret that we have to record the death of Mr. M. Benson, who was a member of the British Phrenological Association. He died on the 22nd of July.

Scattering the Children.—*The Christian Million* has hit upon a very novel form of philanthropy, and one which does it great credit. Thinking upon the subject of the sad fate of orphan children, the Editor was struck with the notion of making the *Million* a sort of baby exchange. There is nothing irreverent in the idea. Hundreds of babes want mothers, hundreds of mothers want babes—hundreds of fathers too. Why not bring them together? Such was the question that presented itself to the Editor; and no sooner did it strike him than he inserted a "feeler" paragraph in his paper: Did anyone want a baby? Yes, undoubtedly, came the answer. Have you a baby to dispose of? When the negotiations began, no chaffering about price, of course, but simply the baby must suit on the one hand, and the home on the other. The business was short, and the first baby was disposed of to the satisfaction of all, but chiefly, doubtless, to the satisfaction of baby in years to come. "Any more babies wanted?" asked the Editor. "We have plenty more in stock." Yes, there were homes in abundance wanting the light and beauty of child-life, and so the business of the baby exchange became keen and lively, and at the present time upwards of sixty have been disposed of. In other words, comfortable Christian homes have been found for children of the tenderest years, who, had they been left as the Editor found them, would most probably have become waifs, with all that that means. It is difficult to conceive of a greater benefactor to his race than the man who takes a child out of a "no-home" condition, and places it in a home in the truest sense of the word. He is, in the first place, removing a possible danger to society, and in the

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second, he is blessing alike the receiver and the received. Possibly the humble philanthropist is teaching the world a way; for in our treatment of the orphan children of the poor there is, as a writer has well put it, a great deal too much of the workhouse, "where they get the smallest modicum of 'home' and 'mother,' and a great deal of 'matron' and 'institute.'"

By an inadvertence in the paragraph referring to him in last month's *Magazine*, Mr. John Allen, of St. Anne's-on-the-Sea, was referred to as simply "Mr. John." Mr. Allen will kindly accept this correction as an apology for the mistake.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

E. B. (Birmingham).—You have a predominance of the motive and mental temperaments. Are in your element when in action. You have a distinct individuality of your own. Are rather too intense and critical in the action of your mind, because you are so sharp and pointed in all your mental operations. You probably will develop more vitality as you grow older. You need to avoid extremes for a few years, until your constitution is fairly settled. Your phrenological developments indicate great intellectual curiosity, a strong desire to see everything, and to come in contact with the external world. You are very critical in your observations, and delight to examine things closely. You reason by analogy, and are particularly intuitive in reading the character and motives of others. You are decidedly practical and utilitarian in your mental operations. Your jokes are pointed and full of meaning, sometimes too personal. You are more forcible than copious in your style of talking. Your activity exceeds your pluck and power of endurance, so you are liable to take upon yourself more than you really ought to do. Larger destructiveness would help sustain you where pluck was required. You have quite a positive mind, and sufficient strength of will to sustain you in the midst of considerable opposition, but as a whole you prefer peace and enjoyment rather than antagonism, for you do not appear to be either very combative or destructive. Your nature as a whole is open and frank. You value property for what you can get out of it more than

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for the sake of hoarding it. You are generally cautious and prudent in action rather than cunning and artful. The moral brain as a whole is favourably developed, and will have a modifying influence on your character. Your social brain will be guided for the most part by your judgment. You will form attachments, but not so spontaneously as some. You need a wife with a balance of the temperaments—with rather a balance of the mental. She should be of medium size, without any extremes, and her head should be well balanced. She should not be so quick and restless as you are.

ROBERT has a predominance of brain power, and of the mental temperament; he is not adapted to a rough life, and will not be able to endure much exposure. He may be comparatively healthy, but is like the full-blooded race horse, needing a blanket on in the summer. He has favourable capacity for study, and should devote himself to some sphere of life where intellectual and moral qualities are required. He is neat and orderly, and could be an accountant or secretary; he has also ability for a reporter, writer, and later on in life will develop considerable ability as a speaker, if he cultivates himself in this direction. He has a full development of the intellectual faculties, with a predominance of the reasoning mind, which acts with his imagination, giving scope and some extravagance of mental action. He is mirthful, and rather easy and copious in conversation; is affable in his manners, rather ambitious to please, but not specially dignified. He is fond of children, quite sociable and companionable, but his love is more conjugal and guided by sentiment and sympathy than by passion.

POLLY has the organisation for a nurse; she is very sympathetic and understands the states of mind of other people almost at once. She is somewhat radical in her views, and does not think it necessary to follow other people in their opinion; she speaks her mind almost too plainly, but she is conscientious, and says only what she thinks is true. She has a favourably developed intellect for a practical, common-sense woman, and can adapt herself to the ways and duties of the family, the sick room, or even to business. She is specially sensitive to the appreciation of her friends, and will make almost any amount of sacrifices for those she loves. She is liable to be too cautious and anxious; is one of the care-taking kind. Is particularly loving, affectionate, and will make a good wife. What temper she has comes and goes quickly; it is not lasting. She can improve by being more discreet in speech, and more intuitive in her perceptions of the state of mind of others with whom she talks. She has the indications of health and long life, but occasionally droops in her spirits, especially when alone. Physiologically speaking, she is favourably-adapted to to "Robert" as his wife. He is scarcely up to the mark physically to be properly adapted to her under all circumstances, for he will be more given to his books, study, or a profession than to mere social enjoyment. Her influence over him will be very good.

M. A. B.—You possess an ample amount of vital stock, are well

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qualified to enjoy life. You may not be tough or very muscular, still the chances are that you will live to be old. You possess more than ordinary power of constitution, and are in your element when you are doing something which requires spirit and energy. You should be characterised among your friends first for your ardour, earnestness, warmth, and impulsiveness of nature. You are full of affection and sympathy. You live for others as well as for yourself, have a reformatory spirit, and would delight to be engaged in some moral enterprise. You are characterised for great perceptive power, are very eager to know all about nature, are in fact a great student of nature, and a good judge of things, their qualities and uses. You remember faces, places, and what you see. You have favourable conversational talent, more especially among your friends. You are rather confiding, and disposed to place full as much confidence in strangers as they deserve, but you are very firm in your opinions when you have decided what is right. You are sagacious, and quick to discern the character and motives of others, and have a natural talent for the study of physiology, phrenology, and medicine. You have also gifts to work by the eye, to cut out, and fit things, or to draw accurately. You should take hold of some special study, and so make yourself acquainted with it as to teach, and thus do good. You have the elements of a missionary, and must give your life to some good cause. You could scarcely do better than to interest yourself thoroughly in the study of physiology, phrenology, and the laws of health.

A. E. K.—Has rather a large head for his body; it is to be hoped that he soon will take on more bodily proportions so as to balance his brain; he can easily over study, and thus injure his health. He is remarkable for his power of understanding, his originality of thought, his kindness of disposition, his cautiousness and forethought, and his distinct ideas of right and wrong. He is quite ambitious, very sensitive, and a little absent-minded. He must pay more attention to physical objects; study physiology, phrenology, botany, and such things as lead to observation. He is fitted by development for the life of a student and a profession of some kind, otherwise he is better adapted to business, attending to the financial and indoor departments. He has a good ear for music, can prepare himself for a good speaker, and would be capable of exerting a very distinct influence as a man in society if he will take care of himself.

RITA.—You have a restless spirit, and find it difficult to gratify your various powers of mind. Your thoughts and feelings wander considerably, and there is danger of your being absent-minded, and failing to attend to the detail of things around you. You have full enough imagination, which magnifies your thoughts, and gives you rather an excess of sense of things unseen. Your perceptive faculties are scarcely strong enough to make you interested in science. You could become more interested in things philosophical and sentimental. Little things affect you too much. You must study

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self-government, and be governed by those things which are of the most importance rather than to allow yourself to be affected by things of an inferior nature. You are capable of considerable strength of love and attachment. You almost idolize your friends. You are decidedly tender in your sympathies, and capable of distinct interest in the welfare of others. You are not wanting in firmness in matters of importance, but having so susceptible a nature you can not help being affected by changes going on around you. You are liable to harbour rather too much care and anxiety, and you have none too much hope and ability to bear up against trials and difficulties. You are fond of children and interested in their welfare. You are domestic in your general tone of mind. You appear to be lacking in depth of lung-power. It will be difficult for you to manufacture vitality so as to balance up and be equal to your task. You need to be outdoors as much as possible, and take short, brisk walks and be interested in something connected with the garden or with animals, where you can sympathise with the external world. You had better not devote yourself exclusively to study. Take what physical exercise you can, and live as uniform a life as possible. You are liable to attempt to do too great things and you want to accomplish beyond what you are really able to do, consequently you must live within the limits of your strength rather than try to gratify your ambition at the expense of your health. You have scarcely constitutional power enough to run the risk of marriage unless under most favourable circumstances, and with a man who is extra kind and has more than average common sense.

GIPSY.—There appears to be a fair balance of power, both mental and physical, but the physical is scarcely up to the mark, hence you cannot endure hardships or excessess, but with a uniform life can enjoy yourself and live to a fair age. You are quite intense in your feelings, and easily excited by external influences or internal emotions. You possess a distinct degree of the social and domestic nature, and will be in your element in married life if properly entered into. Your intellect gives you good practical talent, and enables you to learn how to conform to the duties of life. You easily learn from experience; you are quick to take a hint and see the bearing of subjects. The moral brain may be fully and even largely developed, but the fold of the hair on the top of the head prevents giving an opinion on it. You have not large Destructiveness, cannot rough it very well, and you would do better if you had a little more pluck and strength of temper. You are easily discouraged and have not too much hope in times of adversity, but you are genial in disposition and strive to adapt yourself in an acceptable manner to others. Your husband should be a man of distinctness of character having a predominance of the motive and mental Temperament, with enough of the vital to render him warm and companionable in his feelings. He should be quite energetic, industrious and self-relying, but gentle and affable in disposition.

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THE

Phrenological Magazine.

OCTOBER, 1888.

GEORGE COMBE.

THE 21st of the present month will be the one hundreth anniversary of the birth of George Combe, whom we may justly designate the Father of Phrenology in Great Britain. It is therefore a convenient time to



review the position of the science and inquire what has been done for it since Combe's day. The question of the present position of phrenology will be found treated somewhat fully in the paper (printed in another part of the MAGAZINE), which was read by the Honorary Secretary before the meeting of

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the British Phrenological Association. It does not touch the question, however, as to the relative position of phrenology now and when Combe was actively at work making its truths known. Combe died in 1858, and since that time we are sorry to say that no one in this country of his earnestness and ability has devoted himself to the science which he loved. Phrenology has in consequence suffered. We read of one of his visits to London, that he converted Mr. Wakely, the editor of the *Lancet*, Dr. Black, the editor of the *Morning Chronicle*, and others. How many editors are there at the present day who would take the trouble to investigate its claims? When we muse on the fact, we are tempted to exclaim: "With what wonderful ignorance a daily paper is conducted!" Not long ago, there was one London editor capable of appreciating phrenology and of writing a good article upon it. He, however, appears to have been too well instructed for his proprietors, and he had to find his way back to Newcastle, whence he came, greatly enlightened, doubtless, as to how little even a Radical paper dare venture to affront Mrs. Grundy.

But though the press as a whole is against us, there are signs that it is coming round. In any case the newspaper press is only an echo, and we may be sure when phrenologists make noise enough, they will record it. That is what the press wants—noise.

In looking at the record since Combe's time, we are struck with several things. We are struck, first of all, with the fact that Sir William Hamilton's great vaunted effort has quite passed away—is utterly dead. It was a wonderful display of metaphysical and physiological learning for his day; but it has proved utterly futile to stay the tide of truth. The great metaphysician proved from physiology that the brain was an organ, single and indivisible, and that there was not an inch of ground for Combe (following Gall) to set his theory of organs upon. He proved all this to the conviction and delight of the opponents of phrenology, and yet what does his proof amount to to-day? Anatomists and physiologists now admit that the brain consists of a multiplicity of organs, or rather of "centres," which is the same thing. They designate them motor-centres, and the English physiologists do not look beyond that. But more philosophical inquirers like the Germans think they see grounds for believing these centres are rather centres of ideation. Now a centre of ideation is nothing more nor less than the "organ" of the phrenologist.

The instructed phrenologist is not one to quarrel about terms. "Organ" or "centre," it is much the same to him, if

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it means the same thing, and, as we know, the "centre for speech" is the organ of language. Even if nothing had been done beyond that, beyond Broca's discovery of the special centre, the phrenological theory would have been justified and Hamilton's Sisyphean effort altogether discredited.

So we are moving. Indeed, it is no imaginative stretch to say that the world is trembling on the brink of a discovery, the importance of which will rank second to none that science has achieved—the discovery that Gall was right after all, that the brain is a congeries of organs, and that the healthy manipulation of the mind depends upon their healthy development. Nor is it the convinced phrenologist alone who is aware of the fact. The anticipation is justified and confirmed when we see men like Professor Benedict and Dr. Büchner, from their different standpoints of thought, affirming that Gall will have to be re-considered.

In conclusion we would like to put it to the members of the B.P.A. whether the coming century of Combe's birth is not a worthy and fitting time to call attention to the great truths he laboured to enunciate. In the place of his birth, the city in which he lived and worked, all thought of him seems to be practically dead. He is no prophet there. But here, and in other countries and cities not native to him, surely we should do something to fan his prophetic flame and keep it from waning.—ED. *P. M.*

THE CULTURE AND PROGRESS OF MAN.

THE greatest enterprise of all ages has been to develop, educate, discipline, and perfect the human race. Vast and various have been the means resorted to to accomplish this end: laws, politics, religion, and all moral and social forms of education have taken part. But complete success by one or all of these combined has never yet been attained. The process of the unfolding and growth of a child born in utter moral darkness, in ignorance, weakness, and helplessness, into a strong, vigorous, learned, and well-developed man, is the most interesting process in the Universe. Life is ever on an ascending scale. Everything begins in darkness, and works towards the attainment of moral light in the Universe. Everything starts in simplicity, but in the process of ripening there grow complicity and new combinations. Everything starts in weakness, and strength is only added by growth and

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exercise. Thus power accumulates with age. The trouble is that men deceive themselves, and think they are at the top of the stairs when they have only reached the first landing. All beings start in infancy; but childhood, youth, manhood, old age, and the end of all, follow each other in regular, unbroken succession. All start in ignorance, without any knowledge, experience, or character. These are all attained by the order and wants of nature, and the labours of life; and men become as gods, knowing good and evil.

While the child is learning the lesson of life, and the way to live harmoniously, he of necessity makes many blunders, and falls into many traps; thence he is called a sinner. When he has learned his lesson, and has to some extent harmonised his powers, he is not so great a sinner, for he has learned better; he is now called a saint. The most numerous sins are those of ignorance. Man himself is a sufficient proof that he improves and rises in grade and quality, in proportion as he makes life valuable, invents methods for the saving of life, increases health and prosperity, and does durable and useful work. Man proves his own immortality when he is in sympathy with his neighbour, when he lives and labours for posterity as well as for himself.

Our Creator has proved Himself such by establishing fundamental principles that require no change or regulation, and that are adapted through and beyond time to all eternity. These are universal and immutable. The heavenly bodies do not need to be wound up like clocks; and they have not to be regulated to adapt them to each other. Thus we see the only way to study the Creating Power, His character and motives, is to study His works as far as we can. We know there is no such thing as destruction or putting out of existence; nor is there any waste. Nature is continually changing and putting on new and better forms, dresses, colors, and expressions. This is development.

The human race began at a very low point indeed in every sense of the term. With no capital or tools but the earth and the human hands, and with no education, it had not even the knowledge how to use its own strength and mind to good advantage. Man, of course, began to live primitively, without houses, clothing, or anything special to do. He had no motive for action, unless a low and selfish one.

But a new order of things began with Adam and Eve. Their descendents were called the sons of God. Even at this point the race started in what we now call barbarism; and it has continued to progress and advance from that time to this. Some portions of the human race have advanced more rapidly

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than others on account of more favourable circumstances. Discreeter use of marriage, too, has made better races of men.

It would be most interesting to go back and study the special qualities of the originators of the different races of men. While many races remain almost stationary and are as they were thousands of years ago, others who are placed where there is more competition and life have become more developed, and more conscious of their various powers. They have taken upon themselves greater responsibilities, have embraced opportunities to speculate and improve, have built better domiciles, roads, and vehicles, have multiplied their sources of enjoyment, have increased their desire to trade, to see, to gain knowledge, to gratify their ambition, and to vie with others. Thus one step has led to another until the most advanced have stepped upon the threshold of civilization. Yet this has its grades, and is much mixed with barbarism on the one hand, and higher forms of development on the other. Time may make it more pure and freer from lower forms of enjoyment and modes of living. But wealth, fashion, artificial display, and politeness cannot be the foundations of true civilization. That must embrace both body and mind; and must progress in proportion to man's obedience to the laws of being. The savage is the most disobedient to these laws of being; hence he is the least civilized. On the other hand, the highly cultured and the truly Christian understands most thoroughly and best complies with these laws of being. Therein has he attained the highest point of civilization. True civilization will be based upon man bringing into legitimate use all the powers of his body and mind, when all will be in harmony, and all be developed and guided to the highest extent. Moreover, there will always be changes in our standards of civilization until the time shall arrive that man reaches the highest degree of culture and obedience that is possible, that is, until all parts of the human system sustain a balanced and harmonious relation to all the other parts of Nature. Thus we see that what is now called respectability in one class of society is not so called in another. So also with the conceptions of modesty, honesty, morality, and love. The stage of development it is that makes the state and tone of mind and morals. All rules of comport, codes of honour, standards of justice, morality, modesty, and respectability change with the grades of society. Savages without clothing have some idea of modesty, some sense of virtue, and some system of respectability, but their standard improves and changes as they advance. The human race is very much divided in consequence of these differences in standards of

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honour, respectability, and virtue; the divisions are multiplied by the workings of blood, religion, education, politics, rank, and degrees of wealth. So that every race and society is divided again and again. Advancing "culture," wealth, luxury, and refinement have brought these differences to such a degree that it has become fashionable to dress and act so differently in different classes as to make it immodest or depraved for one class to dress as another, or to observe a like standard of propriety and decorum. One class of society holds a man respectable who buys and sells slaves, another abhors him. Men who sell all kinds of alcoholic drinks by the glass until all their customers are drunkards can get good references and characters for respectability among some classes, but not in others. And so on through the whole gamut.

When man has reached the climax of organization, when all his powers are fully developed and harmoniously and legitimately exercised, he will be able to comprehend all the works of Nature, to apply all its laws and principles, and to judge correctly of all the relations of one part to another. When that good time comes—for come it will—the mind will be master of the body in health and in disease, and will use matter as a master would use a servant, who moulds them to his will, and makes them subservient to his desires. Mind as it is has really the power to produce disease, or to resist it. Medical men are beginning to rely on the will and hopes of their patients as much, if not more, than on the curative properties of their medicines.

All powers have a centre in the Divine. The Creating Power sends out forces in every direction with soul, life, and action. When these forces have accomplished their ends, they will return to the original fountain, for all life and force are attracted to their centres. The Divine Power is the magnet of the Universe, and there is, and ever will be, a continual coming and going of magnetic power, superior to anything else in existence.

L. N. F.

THE BRITISH PHRENOLOGICAL ASSOCIATION.

THE first meeting of the Autumn Session took place on Tuesday evening, the 4th inst., in the Memorial Hall, Farringdon Street, the chair being occupied by Mr. E. T. Craig, the president. Among those present were Mr. and Miss Fowler, Mr. Morrell, Mr. Webb, Mr. Hollander, Mr. Hall, Mr. Melville, Mr. Donovan, Mr. Warren, Mr. McKean, Mr. Story, etc.

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Mr. Story read the following paper on—

THE PRESENT POSITION AND FUTURE PROSPECTS OF PHRENOLOGY.

What I ask you to consider to-night is the present position of phrenology and its prospects in the near future.

The question I shall put first is this: Can we find anything in the present position of Phrenology to encourage us? In other words: Is phrenology making any headway, and if so in what direction?

Then I shall ask the question: What are the prospects ahead; and what ought we to do to further those prospects, if any? In other words what ought we to do to advance the interests of phrenology at this particular moment?

In looking at the present position of phrenology we are struck mainly by two facts—first the general acceptance the science obtains from unprejudiced people, and secondly the ignorant hostility it meets with on the part of the learned and scientific. Those who are in the field as practical teachers and expounders of phrenology are unanimous in their verdict as to the readiness with which people generally, unbiased by education or hostile preconceptions, receive phrenology on the proof of its truth capable of being given by the ordinary practitioner. That is, when they hear a lecture, they are fairly interested; if followed by public examinations, they are surprised. When, subsequently, they submit to a personal examination, they are convinced, or so far convinced, that they are prepared to inquire. This is of course as it should be. As phrenologists we desire nothing better. All we ask is that persons will take the trouble to look for themselves, examine carefully, and judge impartially. Were this course freely open we should soon conquer the world.

But unfortunately, we have not to deal simply with unbiased and unprejudiced minds. We have not to deal only with those who possess open minds to receive the truth. We have to deal with men who have truths, quasi-truths, or may be even preposterous non-truths to support or bolster up. They are masters, or semi-masters, of sciences or philosophies which to their minds would suffer if phrenology were proved to be true; and so, for the sake of their science, or their philosophy, they feel bound to decry our science.

The failing is human if it is not very generous. It is a failing, however, that we should not expect from truly scientific men. But, as we phrenologists know too well, it is very common among a certain class of scientific men—or pre-

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sumably scientific men. But the medical man (to whom I more particularly refer) like his brethren in the pulpit, too often puts off his science, as well as his charity, when he comes to deal with phrenology.

How common is the experience of us all to find, in this periodical or that, in the report of one scientific lecture or another, some learned anatomist, or semi-learned nobody, with an array of letters to his name, dismissing with a joke or a quiet dig "the exploded theories of phrenology," or "the defunct fancies of Gall," perhaps after proving to an audience as ignorant as himself of the subject he treats, how impossible it is in view of this fact or that fact for phrenology to be true. We have all seen this, I say, again and again. We have even been let into their methods of study, if you can call that a study which consists in buying a small shilling head, duly plastered over with an array of little tickets, and instantly concluding that because one label appears to be on the spot where there is a bony protrubrance on the skull, therefore the phrenologist has been deluded into locating a development of brain where there is nothing but a development of bone. We have seen this *ad nauseam;* and most of us I believe have come to the conclusion that the ordinary learned exposition of the fallacy of phrenology is about as senile a performance as can be met with under the guise of science, and that to waste time in answering such an objector would be as futile as to blow bubbles against the moon.

It is very sad that it so; but it is nevertheless true, and when we see men like Bastian perpetrating errors as gross in his work on the "Brain and Mind," we may be excused if we assert that the medical profession of the present and past generations has wilfully ignored or ignorantly condemned a system of facts, established by the true scientific method by men as able and as conscientious as any whose names grace the annals of anatomy and physiology.

It would carry me too far to inquire why this is so. Perhaps the errors of phrenologists themselves may have something to do with it. But it is poor science to condemn a science because of its expounders. By the same method, how often might the claims of medicine have been condemned and blown to the four winds. But in this, as in many other things, the medical profession show that they are not guided or influenced by scientific method. What is taught them by their schools, that they believe—all else is quackery. Now and again a greater or a more independent mind ventures to inquire for himself. He tries some new path, strikes upon some fresh idea, or he re-discovers some old one. Then with equal bold-

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ness he proclaims it; it becomes fashionable, and everybody hails it and him as equally wonderful.

We have an instance of the kind in the sudden vogue in which mesmerism—I beg pardon, hypnotism—finds itself! A few years ago—no more than five or six—that wonderful power which was known alike as mesmerism and animal magnetism, was "taboo" by the medical world. It was made no use of as a curative agent; it was left to the unqualified practitioner to use or abuse at will; he was called a charlatan, and it charlatanism. But lo! a sudden change comes upon the scene. A German professor, seeing one of these so-called charlatans perform some astonishing experiments by means of mesmerism, was struck with the folly of pooh-poohing such a power, and at once set about investigating. The result was that after some months of experimentation he wrote a little book, and that book, published under the name of "Hypnotism," instantly converted—I say converted advisedly—converted the whole medical profession to a belief in the exploded science of mesmerism. Professor Haidenhein discovered nothing, nor did he add anything to our knowledge of mesmerism or hypnotism; he only made the thing fashionable; but that was enough.

So it will be one day with phrenology. Some event, some book, or some person will make it fashionable; and then all the world will accept it, and begin to praise and belaud it. Then the schools will take hold of it, and we shall see great systems grow out of it—systems of philosophy, systems of metaphysics. For myself I am not over-anxious for that day to come. I am content to see phrenology spread in the way it has been spreading for these many years past. And it will and must spread. The people are ready for it; they want it, because it gives them the basis of philosophy, which the current philosophies—for the most part airy nothings, baseless abstractions—are unable to afford. As I say, I am satisfied that we should go on as we have been doing—with some slight modifications.

For one thing, I would have us professed phrenologists go to work in a more scientific spirit. I would have us bear in mind that all true science is based on observation and experiment. Guessing, theorising, and speculation never yet laid the foundation of a true science. All our great groups of science have been established and built up by observation—observation added to observation, and wise induction, inferring principles therefrom. This should be our method, and the members of this Association cannot too carefully keep this fact in view.

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By doing this, and never catching at flimsy outside support, we are bound to make the great truths of phrenology prevail.

This has almost brought me into the second part of my subject, which has reference to the future prospect of phrenology. The prospects, as my foregoing remarks would indicate, are to my mind encouraging. Nothing can darken those prospects so much as folly or blundering on our part. We are now recognised almost the world over as the speakers for phrenology—as the upholders of the science in this country. Its progress therefore depends upon our united wisdom. What, then, we have got to do is to work together in the spirit I have indicated—boldly and courageously, but also *accurately*. We need to stand simply on the principles of phrenology, and trusting to no adventitious aid, show that they are based on fact. I would deprecate a too dogmatic spirit in speaking on phrenology. It is a tentative science anyway—it is groping its way, getting at and arranging its facts. We have arrived at very few finalities, and what phrenology is to-day is probably very unlike what it will be in a hundred year's time. But there are certain facts on which we can take a firm stand and by which we can overcome our opponents if they are willing to abide by the truth alone. We may therefore confidently wait any new anatomical discoveries which may be forthcoming, knowing that though they may modify some of our notions, they cannot upset our main facts, or undermine our principles. And that is the way of science. As we gather fact after fact, one consideration modifies another, and so we get nearer and nearer to the right thing. This is the history of every science. So now, when the anatomist talks about his brain centres of this and of that, he is only talking phrenology. What we call "organs" for want of a better word, he calls centres. Perhaps one of these days we may adopt that term in place of ours. But when the anatomist claims that his centres for certain motions or functions preclude the possibility of our mental organs being true be goes beyond his facts. He goes beyond the point reached in his investigations by the discoverer of those centres. Ferrier has no such notion as that, by the discovery of his "motor centres," the impossibility of the existence of "centres of ideation," that is of the organs of the phrenologist, is demonstrated. He is too careful a scientific worker for that. His discovery is an important one; but it works for phrenology instead of against it.

Without going further into this question at present, I will conclude by saying that all along the line the signs are in favour of the triumph of phrenology. All we need to do

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therefore is to work together unanimously and intelligently, and we have no need to fear for the result. The first thing we need to set our minds upon is the increase of our Association in numbers, and consequently in strength, so that we may be able to localise ourselves, in other words rent a suitable place in which we can meet more frequently, and in which we can collect and store the nucleus of a library and museum.

An interesting discussion ensued, in which Mr. Fowler, Mr. Hollander, Mr. Morrell, Mr. McKean, the Chairman, and others, took part.

Mr. Fowler said that he agreed with everything Mr. Story had uttered: they had been too long together to have any divergencies of thought in regard to phrenology. He thought it was of the utmost importance that every member of the Association should do his mightiest to advance the true interests of phrenology, but, first and foremost, to make the Association known.

Mr. Hollander said he had no criticism to make on Mr. Story's paper. He thought all he had said was very true. It was curious to note, how, even where least expected, phrenological language was being used, and phrenological doctrines expressed. He should like to read an extract which he had cut from the *Times* of the previous day. It had reference to the treatment of the insane, and the ideas advanced were entirely phrenological, although phrenology was not mentioned. In other directions we found the same thing, showing that phrenological thought was making itself felt and appreciated.

Mr. Morrell agreed entirely with the remarks that had been made. He called attention to a paper which had been read before the British Medical Association, at Glasgow, by Dr. William Macewen, of Glasgow Royal Infirmary, on the "Surgery of the Brain and Spinal Cord," in which he referred to the advances made in cerebral surgery. The whole, said Mr. Morrell, was of the utmost importance, as showing how the physiologists were gradually approaching the phrenological standpoint. Not so long since the dictum of the physiologist was that the brain performed its functions as a whole, ridiculing the idea that it was composed of a congeries of organs. How far they had got beyond this would be seen by Dr. Macewen's statement, as follows: "The cerebrum was supposed to perform its functions as a whole in the same way as the liver, heart, and kidneys performed theirs, there being no differentiation of function. But, in recent years, abundant proof had been gathered from human pathology to put beyond

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cavil the broad fact that there are points in the human *cortex cerebri* intimately related to the motor, and censory functions of certain parts of the body. The apportionment of definite areas and their precise delimitation was still the subject of investigation." Dr. Macewen went on, said Mr. Morrell, to cite the case of a man who suddenly became afflicted with psychical blindness, and homicidal mania, which was greatly alleviated by the removal of the pressure of the skull on a portion of the brain.

Mr. McKean said he was pleased to be present, and to see so good a meeting. He could not often get to London, and, when he did, it was gratifying to hear so interesting and instructive a discussion as had taken place. He entirely agreed with the paper that had been read, and, in one particular in especial, he could bear out the truth of the writer's statement. He lectured a great deal, and he always found the people ready to listen to the claims of phrenology when intelligently advocated.

The Chairman made a few remarks on the subject, and then called on Mr. Story to reply.

Mr. Story said there was really nothing to reply to. He should, however, like to supplement his paper by one remark. It was that, while English physiologists stood aloof and ignored phrenology, some of their most prominent Continental brethren were to a certain extent prepared to reconsider it, and were in fact doing so, as was evidenced by the report of the recent Anthropological Congress at Rome.

Mr. Webb moved that a vote of thanks be given to the reader of the paper. The motion was seconded by Mr. Fowler.

A letter was read from Mr. Coates, asking the Association, either to undertake the publication of an Annual for 1889, or to subsidise him in doing so. On the motion of Mr. Webb, the matter was referred to the Council.

Mr. Hall and Mr. Melville exhibited an instrument they have invented for the accurate measurement of the head. Much interest was exhibited in the invention, which was considered a great advance on anything of the kind which has been presented to phrenologists. It was understood that they would take an early opportunity of again bringing it before the Association. A vote of thanks to Mr. Hall and Mr. Melville brought the proceedings to a close.

A new Monthly Magazine, entitled "The Writer," will be issued on the 25th of October, by the English Publishing Company, 73, Ludgate Hill. As the name implies it is for all those who write. Price 6d.

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THE EDUCATION OF MAN.

By John George Speed.

IV.

Fiction has proved itself a useful ally of science in helping to dispel the delusion of its dryness and barenness. What a field of enchantment have Jules Verne's novels made of science! Frederic Harrison says "'Robinson Crusoe' contains (not for boys, but for men) . . . . . more philosophy, more political economy, more anthropology than is found in many elaborate teachers on these special subjects;" and yet this work is such a delightful piece of fiction that Dr. Johnson asked whether anything was ever wished longer by its readers except it, "Don Quixote," and Pilgrim's Progress." John Foster remarks, "I have often imagined that fiction may be much more instructive than real history," bringing to mind the cognate assertion of Plato, "There is more vital truth in poetry than in history." "Truth still lives in fiction, and from its copy the original will be restored," says Shakespeare.

In this age of growing materialism and of that concomitant depravation of thought in the loss of the highest ideals which it brings, the reading of poetry and fiction is more than ever necessary to keep alive faith in the transcendental, in all that suggests and connects itself with the spiritual, the keeping of which alive in the comparative few has been the salvation of the world. Aught that can aid in lifting or preserving man from the animality and depraved materialistic and utilitarian sentiment into which he is falling ought to be welcomed and encouraged as an auxiliary force in the struggle for man's redemption.

Fiction, moreover, is the one element of brightness for thousands amidst otherwise almost maddeningly dreary conditions of life. I am convinced that but for the means that fiction affords for the solace of suffering, but for the outlet it provides for the exercise of the emotions and the flow of the heart, things eminently necessary in true education, though not included in our educational codes, there would be immeasurably more madness, misery, drunkenness, disease, crime, and suicide, than there is. Fiction is one of the providential elements that, by brightening the otherwise cheerless heart and refining and elevating the feelings of many a youth of either sex, has preserved him or her from impurity and degradation, has been the agency by which many beautiful natures have, to the surprise of the world, been

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subtly moulded amidst most unfavourable, and, to others, contaminating surroundings—fashioned in spite of these into moral, aye, and into heavenly loveliness. Such beings moulded into strange beauty and grace amidst adverse conditions people in olden times were wont to say were the charge of the fairies. Ay, and novels are the literary fairies which in modern times bring their magic and metamorphosing influence into many an uninviting and sorry home, and by their sweet and beneficent ministry cast over many a heart a chastening enchantment which preserves it from the corruption and decay prevailing immediately around it. Poetry and fiction lift man above the littleness, the sordidness, the moral squalor, and the distracting turbulence of life into a purer and serener air in which the soul is calmed and made more receptive of those rays of spiritual light constantly streaming down upon us, but obscured by the thick, and refracted by the perturbed, atmosphere of daily existence.

Having dealt with the subject of education by reading, I pass by a natural transition to the educational influence of writing. This brings me explicitly to the central and cardinal point of my discourse, the all-informing and essential principle which animates this article throughout, though I have not hitherto distinctly stated it, and which should animate and be the very soul of all consideration of educational subjects. It is, that, whatever be the external aids on which we rely for the culture of our minds, education is, after all, essentially and ultimately a subjective and not an objective matter, that it consists, as has been numberless times pointed out, and as the frequently-indicated derivation of the word implies, not in the putting into ourselves of something that was not there before, but really in a drawing out into exercise of the powers already there—consists in reality of the drawing out of the soul. This fact is utterly lost sight of in our modern State-subsidized schools, where a system of mechanical cramming and unnatural forcing of children is adopted which is a disgrace to civilisation, established as that system is upon the inhuman and absurd principle—which might well make us parody Madame Roland, and exclaim, Oh! education, what crimes are committed in thy name—that the rate of advancement for the collective body shall be, not as in the case of the locomotion of an army, the slowest, but the quickest, rate of individual progress. As Lessing says, "Education gives a man nothing which he might not educe out of himself: it gives him that which he might educe out of himself, only quicker, and more easily;" or, as Robert Browning has it:—

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Truth is within ourselves : it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness ; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth,
A baffling and perverting carnal mesh
Binds it, and makes all error, and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effulgence to its spring
And source within us ; where broods radiance vast,
To be elicited ray by ray as chance
Shall favour.

Education is, in fact, an evolution, not a creation—evolution of our own selves, our own souls. We talk lightly about the self-educated man, but in the true sense the only really educated man is he who is self-educated. The kingdom of knowledge, like the kingdom of heaven, is within, not without, us, though indeed the two, when it is realised what true knowledge means, will be seen to lie on the same plane.

Now, writing, or composition, is a subjective act, as distinguished from the objective act of reading : it brings out the soul as the other does not ; and hence, the former, though but little appreciated as an element in education by those who do not understand the real meaning of the word, and estimate writing purely from the copy-book and ledger point of view, comes more immediately under the category of the higher education than does reading. Bacon says, "Reading makes a full man, conversation a ready man, and writing an exact man." Those who read this much-quoted saying naturally conclude, as I do myself, that the Elizabethan philosopher considered reading to be the most educational agent of the three. But I say that writing is really the most educational of the three, and to the man of genius it is more so than are the other two combined, and to him also more so than are all three put together to ordinary men. There is a proverb, "Think much, speak little, and write less," but the epigrammatic adage is, educationally speaking, a still worse classification of writing than Bacon's. In the first place, it implies that more wisdom is derived from talking than from writing, though I assert that in the case of an intelligent, conceptive mind the reverse is true ; and, in the second place, that which it chiefly enjoins, thinking, is most cultivated by that which it most forbids, writing.

The drawing upon our inner consciousness induced by com-

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position would be an education in itself in one way, were it so in no other, namely, in that it is in its advanced phases a sure corrective of the idea of the exhaustibleness of the human intellect. The comparison about the fourth dimension of space which I have previously used as to reading, might be applied more comprehensively here; and it might be said that there is an extra dimension in the universe of education, of which metaphysicians, as scientists of the other, are just beginning to take cognizance, and which lies in our own soul. So far from that dimension being exhaustible, it opens up in boundless and ever-evolving vistas before him who enters it. Within that dimension man acts independently of the usual tedious logical processes, as within the debatable extra territory of space certain fourth dimensional beings are supposed to act independently of matter. How the first earnest attempt at writing dispels in some measure the cloud from our souls, and gives us glimpses of the infinity beyond! The more we write, the more we realise that the mind or soul of man is inexhaustible, and that he will never have occasion to weep, as Alexander wept for material worlds, for new worlds of thought to conquer; for in the universe of mind there are worlds beyond and within worlds, without end, and if those of which mind has ken could be exhausted it could create more endlessly.

It is because the world has read so much, and written and thought so little, that it worships men of genius with that idolatrous reverence with which it does, as though they were beings of an order remotely and unapproachably higher than and alien from humanity at large. It is because men have come to lose the consciousness of their own innate power, through having had so little of that true education, of which thought and the expression of that thought in writing are phases, that education which draws out and exhibits to themselves what lies in the depths of their own souls, while at the same time they have had so much of that other kind of education which crushes their own individuality and originality, that they have failed to realise that Shakespeare and those whom they so adore, are but the anticipation and revelation of their own higher selves. For great men, as has often been said, are but the expositors of the thought which lies deep in our own souls; though it is true that it comes back to us so glorified and transfigured that we can hardly identify it in such radiant guise.

Now, since education is from within, from our own soul, it follows that whatever thought we may derive from any extraneous source, we must, before we can truly apprehend

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it, see to be something that is and must always have been truth in the essentiality of things, and must know in our inner consciousness why it must have been so and could have been no other. Hence, considered in this light, we shall see that every great or original thought of every great writer is essentially the thought of every man with whose inner consciousness it thus once becomes identified; and it then becomes his thought as much as it is that of the man who conceived it. That thought is part of the eternal order of things; and he who first expresses it is simply the first to announce this fact; and in the true sense no more does he create that thought or its application to his subject, than the astronomer creates the star which he discovers, or that relation of it to the universe which he first expounds. That thought being eternally in the nature of things, must inevitably have been conceived by every soul in time or eternity as that soul became enlightened, and necessary truth flowed in upon it more and more. And it is not only in the increased conceptive power which writing gives, but in the increase of that power of assimilation of the thoughts of great thinkers, to which I have just alluded, that its educational influence lies; for, strange to say, in our composition we absolutely give utterance to thoughts which clear up much that was mysterious in our reading, the meaning of which we could not by any amount of thought at the time we met with it determine. There is an occult power in the pen by which, as a magician with his wand, we produce results which somehow we cannot produce without it. This power can only be realised by those who, without previous systematic preparation, take pen in hand, and, persevering through discouraging mental difficulty and darkness, struggle, like the Delphian oracle, through incoherence and inarticulateness, till at length the mind clears itself, and the god who has been there throughout speaks with distinctness and with power.

The educational influence of writing is attested by the fact that that which we write as well as read, we learn faster than by a much greater amount of reading without writing. It is a notorious fact among teachers that if their pupils write out exercises once, instead of merely reading them once, they master them much more readily than they could by several readings without the auxiliary process. Does not this suggest that the didactic, mechanical method of instruction is not the best, and that everything must be assimilated by our own consciousness independently, as it were, before it can be truly learnt—that in fact the source of all education is in ourselves—in the soul? Gratry, the celebrated Catholic logician,

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was one of the first to discern the advantage of writing as an educational agent, for in his work on logic he distinctly advocates a method of study by inspirational composition, which proves that in one respect he was far in advance of his more famous predecessor, Bacon, who, despite all his philosophy, judged of mental culture from the purely external plane of the common world, when the highest estimate that he could form of writing as an educational means was that it made an exact man.

That the independent consciousness is brought into exercise more by writing than by reading, and that the like is the case more in writing than in conversation, therefore that it is in the real sense more educational than either, or than both combined, seems proved by the truth of a most striking and suggestive remark made by a certain writer who probably had no realisation of the full application and significance of his saying. The remark was this, that a man would tell to the whole public unreservedly in print feelings which he would not express in private even to his most intimate friend. I do not under-estimate the value of conversation as an educational agent; because, on the contrary, I admit the truth of the passage, altering one word of it, "As iron sharpeneth iron so a man sharpeneth the mind of his friend" by contact, in daily communion. The author of that delightful work, "Recreations of a Country Parson," says "The friction of two minds of a superior class will educe from each much finer thought than either could have produced when alone." This is true. The result of conversation between two intelligent minds is what Edward Irving truly says is that of marriage "something made from the union of two which hath no existence in either," though, indeed, I might have applied the same comparison to describe the result of intelligent reading. But it must be remembered that there can be really no soulful conversation between three persons, but only between two, each of whom must be in true harmony with the other, and each of whom, dropping all stiltedness, all affectation, all reserve, passes by the external man in the other as though a mere bystander, and addresses himself to the inner man—the soul. Yet how is it possible to lay down a rule for the systematising, for educational purposes, of such conversation, such communion of souls, which is dependent upon spiritual impulse, upon the mysterious laws of affinity, and is not something which can be compassed by any set seeking, or by any individual contrivance or calculation? I only say that when such conversation can be had, it is highly educational. But it can seldom be had—the world is too conventional, too un-

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spiritual for that—and in fact it is doubtful whether with the truest friend, in the most private conversation, we are so true to ourselves as in writing.

As to the common, promiscuous conversation of the day, I would counsel all my readers aspiring after true elevation, true education, to shun it so far as circumstances will permit. It is not merely non-educational; it is absolutely destructive to the finest mentality. The most of this talk is mere feverish restlessness, the result of the sense in the talkers, of disharmony in themselves; and the talking only increases the disharmony, as the drunkard's renewed drinking but increases the depression and suffering to cure which he flies to it. This spirit of ceaseless and senseless loquacity so permeates not only society, but even our legislature and all our public bodise, and is so kept up by continual action and reaction, that to live in the atmosphere of it anywhere is more distracting than to live amidst the mere mechanical din of the noisiest cities. The evil has become so great as to cause me sometimes to fancy that if it, by a universal imposition, except in so far as absolute necessity precluded it, of the Pythagorean discipline of a long period of silence, could be cured, even at the expense of the stoppage of legislation and all our deliberative administration for that interval, the price would be by no means too high for such an inconceivably self-educational reform as that discipline would bring—for the clear thought and the discerning wisdom which would then take the place of the plausible but superficial and spurious "common-sense" of the age—because the thought, the wisdom, would come from the soul. But how is it possible for the gods to whisper their secrets to that soul through such a turbulent atmosphere as is created by the everlasting dinning and idle babble that prevail on every hand, until the whole head is sick, and the whole heart is faint, with their intolerable and bewildering impact? If a man of high mind bring himself into contact with this endless flood of mindless and wearisome talk, which is the curse of our age, the curse of all society, the disharmony, of which it is alike the cause and the effect, is, in a measure, inflicted upon himself; and frequent experience of this kind is most deteriorating to his mental nature. We have an instinctive feeling that promiscuous conversation carried beyond a certain point blunts our spiritual perceptions, confuses our judgment, throws us out of harmony with ourselves and the universe. Seneca experienced this in his day, for he says "As often as I have been among men, I have returned home less a man than I have been before." By this promiscuous conversation our individuality is frittered away, our sense of unity with ourselves impaired, and the

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highest powers of the mind are dissipated, without even the exercise of them, so that we have all the feeling which Thoreau had as to his writing, of something vital having gone out of us, without the consolation he had at command that what had gone out of him had at least contributed to the support and strengthening of others.

(To be continued.)

PRACTICAL PHRENOLOGY.

By JAS. COATES, PH. D., F. A. S.
(Member of the British Phrenological Association, London.)

APPLIED PHRENOLOGY.—OPENING LECTURE.

IT has been recognised that one of the most serious difficulties the student of phrenology meets in the course of his reading and investigation is the lack of information afforded by his text books or by his favourite authors on "Applied Phrenology." He is 'well up' in the theory and principles of mental science. He can see and feel that phrenology has an undoubted basis in facts, and he is more than interested—he is fascinated by the study. It broadens out his views of mankind, if not of the laws of life and being, associations and environment to which he himself is related. All this and more. Yet he is not satisfied, and why? The cause or causes of his dissatisfaction lie in this—he is not able to reduce his principles, phrenological principles, to practice. He would like to be able to apply what he knows to some good purpose. In a word or two, he would like to be able to read character. His books afford him very little help, and reliable teachers are not always to be found. Possibly he cannot conveniently visit those centres where he may obtain the information he most desires. There is no phrenological clinic, mental phrenological demonstrations in hospitals, infirmaries, prisons, or lunatic asylums, which he could attend, and he feels the disadvantage, compared to his fellow students in medicine and surgery, or say anthropology.

After all, his disadvantages are more apparent than real, for given certain hints as to the practical application of phrenology, he realises that the very difficulty which beset the earlier stages of his phrenological journey are providential, so to speak. They are full of compensation or blessing, albeit like all such compensation very much disguised. They are intended to bring into play his self-reliance, concentrative

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application, observation, intuition, and prominently his reflection, in such a way they would never have been exercised had he all his information at first cut and dried for him.* The phrenologist above all others must observe and must think for himself. Others may prescribe, cut and carve, preach or talk by the book, do or say this or that, because Professor or Doctor So-and-so said or did so; or, for alas! the too prevalent reason in some quarters that "it was the respectable and recognised thing to do." These words, however useful, convenient and orthodox they may be for others, will not do for the young phrenologist. If he is ever able to become an expert practitioner his expertness will arise from cultivating for himself his faculties of observation, observing for himself and drawing for himself the necessary deductions from what he has seen; and finally he must learn to express himself intelligently, and with the enthusiasm of conviction and self-reliance. All this he may and must do for himself. Nevertheless as none can read without first learning the alphabet, none can write without plodding the mysteries of pot-hooks and hangers. So the would-be practical phrenologist will require to pass through certain initial steps, if he would read heads and write characters with any degree of satisfaction to himself. Unfortunately he does not know how to begin. He often reads delineations of character, but even these do not help. For as often as not they confuse him, and even contradict what little he knows of phrenology theoretically. He cannot see how this has been arrived at, why the person delineated has been so deficient in this and so much characterised for that, while in actual life he knows them to be so different. In despair he attempts to read character for himself. Sometimes he is very successful, at others he finds he has made some very great blunders. There is no one to teach, none to give a "helping hand." The object then of these and the following remarks is to make up in some measure for the defect referred to, and assist the phrenological student to apply phrenology to the reading of character in a practical way.

With this explanation and introduction I shall now proceed to address you in the first person. Assuming, of course, that you possess certain natural and acquired qualifications for the study and practice of phrenology, viz: a favourable organization, fine-grained and healthy; good physical stamina; a head well poised on your shoulders, of good size and shape, indicating especially practicality and common-sense, and a

* The writer lectured on phrenology and examined heads for seven years before he heard a lecture on phrenology or saw a head examined.

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moral bias in disposition ; a respectable education and a fair knowledge of men and the world ; and last, though not least, a warm side to humanity, such as would, apart from its essential usefulness, give you an enthusiasm in the application of phrenology to the welfare of the race ;—I shall, in plain and simple language, endeavour to show you how to become a practical phrenologist.

To make a beginning, learn to be self-reliant, cultivate independence, observe and think for yourself, and be a servile copy of none. Valuable as text-books, busts, and charts are, depend upon yourself. Use your own eyes, and draw your own conclusions from what you see ; express your thoughts arising from what you have observed as clearly and concisely as possible. Avoid having "too many irons in the fire." Be a good phrenologist or none. Be practical rather than theoretical. It is true you must be theoretical before you are practical. I, of course, take it for granted that you are already thoroughly posted in the theory and principles of phrenology,* and all you want is a little aid to enable you to practically apply what you know. When I say practical rather than theoretical, I mean apart from your reading: omit nothing which can throw light upon character. Observe daily every living head and face among your associates. Take particular notice of each habit and mannerism. Trace, if possible, the probable connection between the former and the latter, that is, between physical development, cranial formation, general appearance, and the character and disposition, etc., exhibited by the individual. Content yourself at first by being an observer and a fact gatherer. Don't be philosophical, metaphysical, or psychological, endeavouring to find in phrenology a foundation on which to build some cherished fad, either materialistic, spiritualistic, or other cherished phase of Christian belief. While phrenology is capable of and has been used for such purposes, rather content yourself with knowing man, than of setting yourself up to dictate what he should be ; for he will be materialistically, spiritually, morally, or otherwise inclined, in spite of you. According to his organization and phrenological development so shall he be.

Avoid scanning the skies of your subject, assuming pedantic airs when you should walk with more humble assurance among your fellows. Study heads and faces. Never assume more than your knowledge of Human Nature through your phrenology warrants. Keep the *cui bono* of your science and

* If not, you should read, to make an intelligent beginning, George Combe's "Elements of Phrenology," "Lectures on Phrenology," "Constitution of Man," or "Lectures on Moral Philosophy," and Dr. Gall's "Phrenological Theories."

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the art of its application ever before you, and thus render phrenology doubly valuable to yourself—in the reading of character, and the lessons you derive therefrom—and to others, while estimating theirs. You will thus lead and advise them to whatever practical good is to be obtained by submitting themselves to your examination. When you examine a head, if possible, never state a doubtful opinion, or should you at any time do so, give your reasons to the person examined. Most people will appreciate your candour.

The eyes of the world, *i.e.*, those who read your books, listen to your lectures, consult you for advice, your assistants, servants, wife, and children, all your world, will be upon you, ever ready to test the soundness of your views, the value of your examinations by their approximation to the truth, and their general practicability. Your mistakes (as a professional phrenologist) will be looked upon as proof positive of the insufficiency of phrenology to accomplish that which as a science it claims to be able to achieve, viz., that phrenology is not only the science of the mind—mental science, *par excellence*—but its methods are the best for discerning or reading character.

When setting yourself the task of delineating character, remember you are human, liable to err in your application of phrenological data, through your own impressionability. As on the ocean unknown currents—or currents known, for whose influence sufficient reckoning has not been made—have shipwrecked many a noble vessel, so have dominating personal influences, such as positive, magnetic natures, consciously or otherwise, affected the judgment of some phrenologists as to lead them to depart from the observance of the sure charts of this science, to make grave shipwreck of their hopes in their earlier voyages of phrenological discovery. To reduce the liability of error to a minimum, eliminate as much as possible all feelings of personal likes and dislikes (of the "Doctor Fell" order) to the person examined. Friends and critics, etc., are most likely those whom you may be called upon to examine first; with them and all others take the platform of benevolent neutrality. Remember none are so bad as they are painted, and none so good as they should be. Act as an entirely neutral party. Albeit, consulted professionally, express your opinions honestly, according to your legal phrenological attainments, without flattery, fear, or favour. The formation of such a manner,—strict faithfulness to the principles of the science: truthfulness in the expression of your opinions, description of character, nature of your advice, what not—adopted so early in your career,

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will be invaluable, and in the course of time will give you a name respected and honoured, worthy of the science you love, and of which you now seek to be a professional exponent.

Your delineations of character may be given in this order. Tell the persons examined, 1st, What they are, what they are not; 2nd, what they should be, what they ought to have been and were not; 3rd, what they can do and do not; 4th, what they have done, and do, and should not; 5th, what they will be able to do if they make the requisite effort; 6th, what they should cultivate and restrain. In a word, what they are and what they should be.

In your examinations, never hesitate to say what phrenology says, or what you think it says. Absolute certainty can only be attained by years of experience in practical phrenology. By absolute I mean as absolute as any certainty of variable quantities can be in this world. Be careful and even pains-taking in your examinations before giving expression to your opinions, no matter how intuitive, however almost sure. Never jump to conclusions, or say ought you believe your examination has not justified. When not sure, do not consider it an element of weakness to carefully re-examine the head, as necessary either to substantiate your views or to correct them; and finally, never allow the looks or hints of friends, onlookers, or of the person examined, to influence you.

You must interpret the character by the phrenology of the individual, and by no other method, however easy, gratifying, and apparently sure. Philosophically and practically, there is no safety outside of phrenology. It is the true science of mind, "every other system is defective in enumerating, classifying and telling the relations of the faculties. It undertakes to accomplish for man what philosophy performs for the external world. It claims to disclose the real state of things." It reveals man to himself. The student of mental science, as demonstrated by phrenology, cannot be ignorant of himself. This knowledge increases his responsibility, enlarges the area of his usefulness, and enhances his conception of the nobility of manhood. In and by it, he sees human nature as it is, glories in its greatness and trembles for its weaknesses. This self-knowledge is the sum of all knowledge. It is to know self, to know man, the epitome of the Universe. Phrenology has been claimed as the hand-maid of Christianity, the key to the Bible and Human Nature. I do not think that the claim is an exaggerated or excessive one.

As a phrenologist (student of self or of your fellow-men) you have embarked on a noble mission and career. Your reward may not be in the applause of man, in the coin of the

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realm, in position, dignities, or gratified ambition. Its professorships may not be attached to our seats of learning. Nevertheless your study is a fascinating one; its rewards are more genuine, more lasting, than those of the world. If you are enabled by your profession to make the mechanic the better man, the man the better mechanic, and all with yourself more noble and true, your mission to others and your work for yourself will not have been in vain. You will be rewarded in your very difficulties and struggles, for they shall be like the blows of the blacksmith on the tyres of the wheel, each blow perfecting, and its construction fitting you each blow the more for your true work.

To resume: In going through life use your eyes. Phrenology is essentially a science of observation; observation must perfect it, observation alone can detect where its methods or modes of application are faulty. While using your eyes, bring into play all the faculties represented by the organs of the anterior and coronal brain. Perception, to take cognizance of external things, such as the physiology, form, configuration, coarseness or fineness, quantity and quality of the organization. The knowing faculties, to recall the facts observed, configurations and illustration, principles of phrenology studied and their application to the facts observed, comparison and induction, to give a reason for the hope that is within you, the why and wherefore of your conclusions, based on what you have observed. Intuition, and your spiritual or moral nature, to aid you in penetrating below the surface of your observed facts, for remember, you are dealing, not with sticks and stones, nor merely with flesh and bones, but with sentient beings like yourself, whom you are endeavouring to know something about, to penetrate, to read by the outward and visible signs of their inward spiritual grace, such as temperament and quality of organization, form of body, contour of brain, as represented by the physiologist, shape of head, facial form and expression. You will seek to ascertain by these signs whether they are living or merely assisting in their propensities, or in their propensities and intellectual faculties, in their moral and intellectual faculties; or in what way their real life or soul manifests itself. You will proceed with your investigations, by observation and reflection, until no fact, no particular, escapes notice, or is considered too small to be recognised as a physical factor, determining and demonstrating character.

In shop, market, church, religious and political assembly, in friend or servant, ever be on the outlook for phrenological information. Pay special attention to the eccentric, peculiar,

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loud voiced, to whisperers, to the pretentious, affected, to the celebrated and notorious who may fall within the range of your vision. Keenly observe every move or manner, and as far as you can, without personal manipulation, but by observation merely, endeavour to ascertain how far such and such characteristics are made apparent in the craniology of those observed, not omitting to notice such modifying influences as health, temperament, or quality. Again, carefully notice the habits and mannerisms of children, if possible when unobserved by them; or when doting mothers are enlarging on the innumerable qualities of their beloved offspring, carefully scrutinize the formation of the heads of these little ones, and then draw your own mental conclusions. By no means neglect in your investigations the conduct and mannerisms of so-called ordinary folk, of whom the world—our world—is principally made up; and finally, take special note of the esteemed, and the vicious and criminal. Having acted upon the preceeding hints, and trained your faculties of observation and powers of deduction as much as possible, then commence to train your fingers* to aid your eyesight and judgment, by examining all the heads you can get to examine. Do not hurry in your examinations, and whenever you come in contact with developments similar to those, or approximating those you have observed or read about, and may have seen illustrated, see to it how far similar characteristics of craniology are borne out by similar characteristics of manner and habit, and in what degree. In this way you will cultivate what might be termed the physiognomy of phrenology, and in time, from form of face predicate form of head, and *vicé versa*, and from either the character. Avail yourself of every method of arriving at character, but principally rely upon what we esteem pure phrenological methods.†

"To read character correctly, it is absolutely necessary to take into consideration, not only the organs of the brain, their size, function, and combination, but the stock, health, temperament, education, and culture of the individual as well. In a word quality as well as quantity." In the foregoing you have the essence of practical phrenology. If you desire to be a successful reader of character, you must aim to convert theory into practice. No hard and fast rules can be laid down. As a practitioner, you must adopt those methods you find by

* Read Dr. Donovan's "Handbook of Phrenology," especially the interesting chapter on "Phrenological Manipulation." Also Fowler's on same subject in his "Instructor."

† The best text book on the subject is A. T. Story's "Manual of Phrenology;" by its aid you may collect and memorise your phrenological knowledge to great advantage.

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practice and experience to be the best; but to aid you, I will indicate those methods which I have found to be most useful.

As an examiner, in practice, it is not only necessary to "know what you know," but to be able to "say what you know" in the most direct manner, not only in such a way as to be pleasing and satisfactory to yourself, but also to be thoroughly understood and appreciated by the person examined. It must therefore be expressed according to the ability, intelligence, receptivity, and character of your client. This is most important in the delineation of character. By it, or by the want of it, the tyro in phrenology, the glib utterer of phrenological phrases, will be detected and distinguished from the true phrenologist.

Having carefully examined the head, and taken special note of those other conditions of quality, etc., it is now necessary to express your views; but in doing so, I do not think it advisable to inform your patron that such and such an organ is large, or that it is small, according to the usual formula, viz: "benevolence is very large, therefore," etc., "amativeness is large, therefore," etc., "self-esteem is small, therefore," etc. This is the method of beginners. Whatever conclusion as to character a phrenologist comes to, from seeing "benevolence very large," "amativeness large," and "self-esteem small," the mental process by which he arrives at the sum total of character need not be expressed. The stating that such and such an organ is large, and another small, may be pleasing to the young examiner, and gratifying to the person examined, but it is of no practical value. Moreover it is misleading to the person examined, meaning anything or nothing, and, like the utterances of ancient oracles, susceptible of double interpretations. For instance it is well known that a man may have "large benevolence" and not be benevolent. It is therefore misleading to say to a person, "Sir, I find you have large benevolence," when in all probability his benevolence may be but the appendage of his vanity, the outcome of his desire, to acquire for himself a good name, praise, position; or his benevolence may be but a safety valve to his selfishness and love of ease. He gives because "he hates to be bothered," "can't stand a row," or "woman's tears." "He has no time for investigation: better give them something and let them go;" and last though not least, "anything for peace sake," and so on. Upon such hollowness and a little cash he poses as a philanthropist—a benevolent man. In fact character cannot be predicated on the existence of a single organ unless indeed its predominance overshadow the whole. A man of large "self-esteem" may

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not be proud, but with "secretiveness" reserved, with "conscientiousness" and the appropriate support of the intellectual organs, dignified and just.

A phrenologist should of all persons be clear, definite, and just, neither mercilessly critical as some are, who think it is their duty to be everlastingly fault-finding, or fulsome and "buttery," as others are, "who are afraid to hurt feelings," and "who desire to make the most of a person's qualities, to encourage them," at the same time abstaining from fully stating their failings, lest they should loose their support and patronage, or that of their friends. Nor should the phrenologist be a mere numerical "bump-feeler," one who takes a numerical and alphabetical sound of the organs in order that he may oracularly inform his client of his knowledge of their location and size. All such methods should be avoided by the phrenological aspirant as unworthy of a science which more than any other speaks with certain sound as the guide of man and the interpreter of his nature.

SELF-ESTEEM AND THE SURROUNDING ORGANS.

I.

CHARACTER is the result or product of the combined activity of every innate power, but if any single group of faculties plays a more prominent part in human character than another, we may claim the group mentioned as the title of this treatise to be entitled to that distinction.

SELF-ESTEEM.

The authors of "Brain and Mind" define the function of this organ thus:—"Self-esteem, when normally active, imparts dignity, self-respect, self-reliance, and independence of character—that degree of self-confidence and self-satisfaction which enables the other powers to act to the best advantage, free from the restraints imposed by the fear of incompetency." The faculty is not confined to the human race, but is possessed by certain animals, as the turkey-cock, peacock, horse, etc.

The situation of the organ is described by Combe as being "at the vertex, or top of the head, a little above the posterior, or sagittal angle of the parietal bones. When large, the head rises far upward and backward from the ear."

Dr. Gall discovered the organ, through his attention being directed to a beggar, who acted in a very strange manner. He at once strove to discover the cause of his mendicity, and

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after examining his head, detected "in the upper and back part of the middle line, a prominence extending from above downwards, which could arise only from development of the cerebral parts there situated." The beggar upon being questioned said that he belonged to a rich family, and that his downfall and misery were solely caused through pride.

In a condition of life where difference of talent are inherent in the very nature of mankind, and where it is essential that talent should be placed in suitable positions, a faculty such as self-esteem becomes necessary to maintain the natural order of gradations of talent, and consequent differences of position or rank; and though we believe this ordination to have been sadly violated by the placing of inferior talent in superior positions, yet it is obvious that the principle of variety in degrees of talent is according to the constitution of nature, and we believe also that the true function of self-esteem is adapted thereto.

It is fashionable to decry self-esteem, and many persons are offended at being told that this organ is powerful in their mental constitution. It is so usual to applaud and enjoin humility, and to define this virtue as self-abasement, that self-regard, pride of character, and consciousness of real worth are looked upon as evidences of vulgarity, and a non-Christian spirit; instead of which, however, these phases of self-esteem are eminently valuable in uprooting vulgarity, and extending Christian principles. "Humility" does not consist in degrading one's self-hood, but in allowing reverence, conscientiousness, and benevolence to guide and control our natural dignity, which the all-wise Creator has seen fit to endow mankind with. Is "inefficiency" a sign of refinement? on inability to say "No" to temptation, evidence of a Christian spirit?—an affirmative answer is the logical outcome of modern teaching, more especially that of religious circles.

A due endowment of self-esteem is necessary for progress, stability, and efficiency of character, obtaining respect from others, the undertaking and fulfilment of responsibilities, and frequently even for virtue. The more we realize of the nobility and exaltedness of man's nature, the greater becomes our desire for progress, because we must first realize that our minds are worth cultivating, before we can be imbued with that earnest zeal so necessary for perfection of character. There are many good people deficient in this sentiment, and their efforts towards self-improvement and advancement are much feebler than with others of similar characters and abilities, but with this faculty stronger. Social progress is

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largely dependent upon important offices being filled by men of suitable abilities, but if able and good men think little of their abilities, they will consider the responsibilities of the office too great, and will permit men less worthy to step in before them,—and thus social progress is hindered. It is sad to think that much talent has been lost to the world through self-confidence being too weak to enable the talented one to rise to the occasion, and to confront his fellow-men.

It is well known that self-respect is necessary to obtain respect from others. The world's mode of estimating ability is by first gauging the estimate we put upon ourselves; and although excessive self-esteem, when not backed up by intellect and moral power, will bring ridicule and contempt upon the possessor, yet, as Dr. Adam Smith had so well observed, it is better upon the whole to have too much than too little of this feeling; because if we pretend to more than we are entitled to, the world will give us credit for at least what we possess; whereas if we pretend to less, we shall be taken at our word, and mankind will rarely have the justice to raise us to our true level.

Virtue also is enhanced and protected by the proper action of this faculty. The individual under its influence views himself as a noble and valuable being, and provided the higher faculties are sufficiently strong to influence this feeling, actions of measures, habits of dissipation, temptations to vice, are often prevented and repulsed, because the individual has a keen eye to the depravity they bring. Abhorrence of everything that is contemptible, mean, low, and depraved, is greatly strengthened by the action of this faculty; indeed not a few swamped in the depths of dissipation, have been drawn from the mire through appeals being made to this faculty, when all other efforts failed. Teachers of morals and religion would do well to carefully consider the real nature of this faculty, and if this were done, we should hear less of humility being wrongly explained, and more appeals being made for self-culture and true manliness.

It is plainly evident that mankind have generally viewed the excessive manifestations of this faculty and mistake them for its normal action. Most certainly, perverted self-esteem is an unfortunate trait of character to be possessed of, for a man then appears to seek relationship with the turkey-cock, and their conceited mannerisms are very similar. It makes a ruler a despot; a commander, a tyrant; and if those governed possess the necessary characteristics, rebellion ensues, and tyranny is o'erthrown. Hauteur, superciliousness, disdain, contempt for those beneath in the social scale, undue self-

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satisfaction, unfathomable confidence in personal ideas and conclusions (which is a strong element in bigotry) are the unfortunate and unpleasant results of its perversion.

Inordinate self-esteem, however, cannot be permanently gratified, for its manifestations draw from others so much contempt and ridicule that the feeling is thwarted in its object and a painful result is produced.

On the other hand weak self-esteem exhibits the reverse of these manifestations, and its cultivation is as much needed as is restraint when excessive. An individual with weak self-esteem, combined with a high order of ability, should be an object of sympathy and encouragement, for if he follows the promptings of his own feelings, his light will be hidden under a bushel, instead of "shining before men," as the Scriptures enjoin. Individuals so organized lack one of the principal elements of success, for the faculty acts like a backbone to the mind, and its deficiency is synonymous with weakness and inefficiency. No doubt such individuals will be "humble," but unfortunately for them, the world has little need of this kind of virtue, or rather as it is usually explained: —there is too much that needs accomplishing; too many evils abroad; too much power exercised by the strong; and too many sorrows the portion of the weak. Self-esteem is necessary for battling with these wrongs; but we need it in its proper form—efficiency without dogmatism; independence of character, without undue pride; power to accomplish, without tyrannical rule.

Women in general possess less of this faculty than men, and this partly explains why the gentler sex has been down-trodden in the past, and greatly wronged at the present in many places. We would not wish woman to possess the faculty in as strong measure as man, for this does not appear to be the order of nature, as the exhibition of true womanly characteristics is largely interfered with, although there are many women with this trait powerful in their characters, and they are greatly needed as help-mates by those men in whom the faculty is weak. In these remarks, however, we do not claim weak self-esteem to be a *sine quâ non* of a womanly disposition, but that its powerful activity is contrary to feminine character. The happy medium appears to be the desirable thing.

The insane manifestations of the faculty afford an interesting and instructive study, but space forbids its consideration here; and we merely remark that in harmony with the fact that the faculty is in general more powerful in man than in woman, there is more insanity through pride amongst the

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former than the latter.

APPROBATIVENESS.

The organ of this faculty is situated on the sides of self-esteem, commencing a little above the lambdoidal suture, and joining cautiousness, conscientousness, and friendship. It lies in the convolution known to modern physiologists as the "gyrus angularis," or angular convolution.

Its function is to produce love of approval, desire to be thought well of, and a yearning after fame. Its manifestations are around us in all grades of society; its power may be observed in the prevalent respect for fashion, in courtesy, love of adornment, &c.

If self-respect and independence of character be necessary for individual success, it is likewise obvious that the regard for the opinions of others should have its due influence in human characters; for as we are all dependent upon one another, so is our success largely dependent on the public's estimation of us; and when we value the esteem of others, we naturally seek to create and increase the esteem we value.

It would be difficult to mention a faculty that is exercising greater power in the world to-day than the faculty under consideration. Where is a greater power than fashion? Who can boast of so many votaries? Who makes demands that will be so universally complied with as this stern master, who no sooner orders the woman-folk to enfeeble their lungs and deform their frames by laces and corsets, and obedience is immediately offered? or compels the noble "lord of creation" to render his head a fixture on the shoulders by means of a stiff high collar, and the edict is instantly complied with? What more powerful motive is there manifested in the pursuit of wealth, than the desire to appear great and important before mankind? What urges the schoolboy to perfect his studies so strongly as his love for the applause that greets the mention of his success? In all departments of labour and life, this faculty exercises a truly active influence, nor can the platform or pulpit claim freedom from its enticing power,—nor indeed should they.

Philosophers of all ages have exercised their powers with regard to this faculty of the human mind; it has been subjected to all kinds of animadversion, and mankind has been taunted that this weakness is the chief of all. But that wise man, Solomon, did not deprecate the feeling, for he says, that "a good name is rather to be chosen than great riches, and loving favour rather than silver and gold." In common with all the other faculties, its excessive or perverted action

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should be deprecated, but its normal influence encouraged, for when its manifestations are weak, an individual's character will be unpleasantly influenced thereby.

Love of approval is a faculty closely connected with man's social relationships, and when properly manifested is of great service in society, for it is the basis of affability, courteous conduct, respect for other's tastes and opinions, and is frequently a promoter of virtue, for when temptations arise they are often repulsed by the question arising, "What will people say?" When small, therefore, these manifestations of the faculty will not be duly represented, and so there will be an indifference as to other's opinions. Persons so constituted may often unintentionally wound other's feelings by word or act, and will be found to frequently give offence, though this may be far removed from their intendments. In many cases, therefore, the deficiency of this faculty will hinder success in life, especially in connection with those positions where courteous comfort is essential. In like manner the deficiency of this faculty is a signification that one powerful incentive to culture and advancement is lacking; for many are urged by the love of fame to great exertion, in almost every sphere of work and duty.

The direction this faculty takes is determined by the power of the other faculties. If the animal brain predominate, the individual will seek glory in fighting, eating, and drinking, or the requirement of riches, &c., &c.; if the intellect take the lead, then the desire is for fame in science, literature, and philosophy; and in like manner if the moral brain be the the most amply developed, the individual will be greatly affected at being famed for charity, justice, and spiritual-mindedness.

The faculty may be a cause of crime. A mere peccadillo may be followed by crimes of serious nature, intended to prevent the former from becoming publicly known; indeed, where only poverty or smallness of means is wrongly considered a disgrace, fraud and theft may be employed in obtaining those means that are desired to enable the possessor to appear more wealthy than he would otherwise be. It must not be forgotten, however, that such manifestations depend upon its combinations with other faculties.

In some respects the action of this faculty seems quite contrary to that of self-esteem, but in other ways the last named faculty appears almost essential for the gratification of approbativeness. For instance: Self-esteem leads us to act in accordance with our own views, while approbativeness will lead us to comport ourselves according to the ideas of

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others; and again, experience shows that if self-esteem be deficient and approbativeness powerful, the love of praise will often be ungratified and pained, for persons respect and admire those who respect themselves, and when this self-respect is wanting, the good opinion of others will be found wanting too. Ambition—the desire for position and power—is connected with both self-esteem and approbativeness, for while the former sustain the desire by feeling its own worthiness and capability, the latter adds its powerful influence, and urges forward, thinking of the renown that awaits success.

The action of these faculties are frequently mistaken one for the other, especially with regard to their abuses; viz., pride and vanity. Combe, in referring to Gall's distinctions between them, writes as follows :—

"He draws with great accuracy the distinction between pride and vanity. The proud man, says he, is imbued with a sentiment of his own superior merit, and from the summit of his own grandeur, treats with contempt or indifference, all other mortals. The vain man attaches the utmost importance to the opinions entertained of him by others, and seeks with eagerness to gain their approbation. The proud man expects that mankind will come to him, and acknowledge his merit. The vain man knocks at every door to draw attention towards him, and supplicates the smallest portion of honour. The proud man despises those marks of distinction, which on the vain confer the most perfect delight. The proud man is disgusted by indiscreet eulogiums. The vain man inhales with ecstacy the incense of flattery, although profusely offered and by no very skilful hand."

It is so important in a well-regulated mind for approbation to be properly manifested, that parents and guardians of children should know the nature of the faculty, and take proper means for its cultivation or restraint as may be necessary. When deficient, the child should be taught to value other's opinions; he should be told of men, who, by ability or moral worth, are deservedly held in popular esteem, and the value of this esteem should ever be pointed out and duly weighed. Approbativeness, like the other powers, is enlarged by the food it feeds upon, but great care should be exercised lest that food be of an improper character. All that is worthy of praise and emulation can be judiciously made use of, but we are often pained by hearing and seeing unworthy actions praised beyond measure, this being poisonous food indeed for youthful approbativeness.

Then again when the faculty is unduly active, great dis-

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cretion becomes necessary for its proper training, and for lack of this, many children, full of promise, are chained to misfortune through life. The faculty must not be wounded, but guided, and very rarely addressed, and success will depend upon the tact, ability, and kindness of the guardian.

In all such training it should be remembered that the exercise of other faculties, especially conscientiousness, and intellect will act as ballast, and the faculty will be then better guided in its action.

The organ is generally stronger in the female than the male brain, and more females are insane through its diseased condition than males.

(To be continued).

A WONDERFUL MEMORY.

Daniel M'Cartney was born in Westmorland County, Penn., Sept. 10, 1817. His father was of Irish descent and his mother German. I first met him in Delaware, Ohio, in 1871. The meeting was in a public hall. The president and several professors and many students of the Ohio Wesleyan University and a few citizens were present. Mr. O.C. Brown, of Cardington, Ohio, stated what M'Cartney could do, and introduced him and conducted the examination. Mr. S. Moore, of the First National Band, was prepared with calendars and other documents to test his claims. Other gentlemen were also prepared in various ways to decide the truth of Mr. Brown's statements.

Mr. M'Cartney was then fifty-four years old, of medium height, rather heavy set, with rather large, well-formed head; square, large, high forehead; complexion pale; countenance sober, dignified, benevolent; eyes defective, not being able to see clearly, and yet not entirely blind. His speech was deliberate and confident, using but few words. As the examination went on we soon found that everything that had passed before his mind for forty years was remembered. I can only refer to a few things that occurred in the two hours of most varied questioning. He could tell the day of the week (by having the year and day of the month) back for forty years, and tell it instantly. He could tell the dates of most important events from his boyhood. Could give the state of the weather, forenoon and afternoon, for forty years without mistake. One gentleman asked for the day of the week about fifteen or sixteen years ago. M'Cartney replied

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Friday. "No," said the gentleman, "that is wrong. That was my wedding day, and it was Thursday." Now, said Mr. Brown, can any gentleman in the hall tell who is right. Yes, said Mr. Moore, and in a minute or two from his old calendar he found that M'Cartney was right. During the evening one or two other questions were raised as to the day of the week, but by the old calendar M'Cartney was right every time.

He was a complete concordance of the New Testament and most of the Old Testament. Professor Hoyt (Hebrew professor) read a large number of passages from the Scriptures, till the audience were entirely satisfied that he knew where every passage was. He could tell what he was doing every day from his boyhood. President Merick having prepared himself on several dates, asked him what he was doing on a certain day, naming the time, several years before. "Looking at the eclipse," said he.

His multiplication table went up into millions. He could give the cube root of numbers up to millions instantly. One of the numbers given was ten figures deep, another was eleven figures deep. He could raise any number under forty to sixth power instantly. He could raise any number under 100 to the sixth power in ten or fifteen minutes. He was given the number eighty-nine, which is a prime number, and more difficult, but he raised it in a few minutes (496,981,290,961.) He could instantly give the minutes and seconds of periods of time from the Mosaic creation, and could give the feet or inches of sidereal distances. Professor H. M. Perkins (Professor of Astronomy), asked him a question. M'Cartney said he had never been given such a question, but he would see. What was very remarkable was, he never asked the professor to state it again, although it was most complicated. In about three minutes he said it came out with a fraction, and the fraction was one-eighth. In a few minutes more he told off the long line of figures.

A gentleman wrote five or six columns of figures, seven or eight deep, on the blackboard and read them to him. He could immediately repeat them backward or forward, and being asked the next day if he still remembered them, he told them off again without a mistake.

His powers of memory were noticed when five or six years old, and he could remember a great number of little events from that early age. His full power of memory was attained at the age of about sixteen. He knew 200 hymns, and could sing 150 tunes. He could remember what he ate for breakfast, dinner, and supper for more than forty years. He

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learned nothing by reading, but by hearing. His sight was so defective, especially in early life, that he could not read, except very coarse print, and that very slowly, and with great difficulty. He was always poor, and his relatives with whom he lived were poor.

He retained his memory to the time of his death. He was in possession of most of these vast powers for about sixty years. When answering questions about certain things President Merick asked him how he did it, or if he had any particular mental process or rule. He said: "I just know it." The answers to some questions, however, showed that it was not all entire memory, for they required some reasoning powers. This was particularly so in the question given by Professor Perkins. Daniel M'Cartney was supported for the last few years of his life at the county farm, near Muscatine, Iowa, and died in that place, 15th November, 1887, aged a little over seventy years.—From the *Scientific American*.

Hygienic and Home Department.

A REVOLUTION IN THE TREATMENT OF PULMONARY TUBERCULOSE.

WE learn from a report of Dr. Darenberg to *The Journal des Débats* that in the hospital of Falkenstein, near Frankfort-on-the-Maine, which is exclusively devoted to the treatment of consumption, excellent results are obtained by an original method which is practised, in addition to Germany, in Austria, Hungary, Sweden, and Norway, with equal success. At Falkenstein, in fact, it is claimed that 25 per cent. of effective cures have been obtained during the last ten years. The various specifics for tuberculose are almost completely dispensed with, and neither arsenic, phospates, fluorhydric acid, nor sulphuric acid or creosote are employed. Nourishment and tonics are chiefly relied upon, but this method is especially novel in so far as the prevention of catching cold is concerned. Instead of shutting up the invalids in the house during bad weather, he inures them to inclement weather. Nearly all spend 12 hours per day in the open air in any weather, whether it snows, rains, or blows a gale, at a temperature of 12 degrees under freezing point, or at 25° above. The invalids pass their time under open galleries or kiosks, lying down on

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sofas. It is a curious sight to see the patients thus exposed to the air in the long gallery which surrounds the ground floor of Falkenstein. Rolled up in their blankets, they are reposing on sofas, having by their side little tables on which are placed milk and brandy. Some read, others write, others, again, sleep or talk. All must leave their rooms at a quarter past eight every morning (unless under different medical advice), in order to take their first breakfast and then commence the air cure. The treatment is of course watched most methodically, and if invalids catch cold they are kept in their rooms some days, and then very gradually only inured to the open air again. Fatigue is suppressed in Mr. Dettweiler's method, while accustoming the invalid to live in a state of rest in the fresh air. Thus the consumptive does not lose strength, but gains it on the contrary. The suppression of perspiration is also part of the treatment. Most of the invalids are rubbed morning and evening with a dry wash cloth. But little walking is allowed, and the patients are rubbed down as soon as they show signs of perspiring. The patients are taught only to cough, for the purpose of spitting out, and never to bring up nourishment. The diet is based upon milk and alcohol, wines, liqueurs, and especially brandy mixed with milk and water. Meat, eggs, vegetables, bread, butter, &c., are also included in the diet, but cheese is forbidden. If the patients suffer of fever, anti-pyrine is prescribed before the meal and before the fever. Thus the patients eat, and do not throw up their nourishment. If they cannot sleep in the night they may take a half centigramme of morphine. The strongest patients get a douche after the first breakfast, if they can follow it up by a good walk. Mr. Dettweiler, the director of the establishment, calls himself a schoolmaster. He says, in order to become a good patient, it is necessary to go through a regular apprenticeship.

MISS FOWLER IN AUSTRALIA.

Miss J. A. Fowler delivered her popular and interesting lecture on Physical Culture at the Lecture Hall, Lennox-street. Mr. W. Willmott was chairman, and introduced the lecturess. Miss Fowler is an enthusiast in her profession, and was well received. She first spoke of the importance of physical culture to all, instancing the case of Mr. Gladstone, who, when wearied with State cares, retires to the forest adjoining his castle, and exercises himself in cutting down trees. It had been her privilege and honor to attend the State schools, and she was delighted to notice the intelligence of the children to

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whom she lectured, and the attention which they bestowed upon her. After referring at some length to some of the cures she had effected, the lecturess spoke of the necessity of easy deportment, and stated that few of the Melbourne ladies knew how to walk, and that she would advise them to practise walking along quiet country roads, and not on the Collins-street block, where they were often objects of pity. Returning to the development of muscle, Miss Fowler remarked that it was not always the most robust looking who were the strongest, for in such people, very often, the muscle instead of being firm and elastic was weak and flabby; the thin wiry man could stand more strain as a rule and possessed the greatest strength. After the lapse of about an hour the lecturess retired for a few moments, re-appearing in a costume adapted to physical exercises, and, assisted by two of her pupils, she went through some graceful calisthenic exercises to the accompaniment of a young lady at the piano, followed by dumbell, Indian club, ball, broom, and fan exercises, all of which were performed with ease, and were exceedingly beneficial, bringing all the muscles of the body into play, and delighting and interesting her audience.—*Richmond Guardian*, Melbourne.

After a successful tour of some weeks in Victoria, Miss Fowler has returned to Melbourne. Her first matinee was held on the 5th in the Upper Hall of the Athenæum, when there was a fair audience. Lady Clarke was to have presided, but an apology was offered for her non-attendance.

Miss Fowler repeatedly urged those present to induce all whom they could to follow out the system of practising the exercises of which she spoke, and whose value she knew to be very great. In the course of her remarks she said that on first coming to Australia she had expected to find invalids all belonging to America or England; but she had discovered her mistake, for Colonial children had been brought to her with weak backs, weak lungs, &c., all, or in great measure, arising from the fact that the muscles were not properly used.

The lecturess showed some wooden dumb-bells, which, she said, were preferable to iron, on account of their superior lightness. Some people thought walking a sufficient exercise, but only the lower portion of the body was brought into play, and the movement was often not the graceful one which was intended by the Creator. It was her endeavour and wish to make the exercises she advocated so popular that they should become generally used. In the German Universities special stress was laid upon the imparting of a knowledge of them; and at Girton, tennis, etc., were all played and encouraged. In too many schools for girls a formal walk was considered enough, and games were almost thought vulgar. It was quite different in boys' schools. The lecturess caused a smile by here inquiring if girls' muscles were different to those of boys, or required less strengthening. Women needed to have theirs strengthened. There

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must be a foundation for well developed minds. If the body were more considered, there would not be so much said of "brain fag." There seemed a lack of common sense in not looking well after the body. Dancing, skating, tennis and archery were all good if taken in moderation. And so were the exercises, only people should be careful not to exceed the directions given them at first about the latter.

The above is a brief resume of an address containing a good deal of common sease.

The matinee concluded by a display of gracefully-executed exercises, of which the lecturess showed herself a complete mistress.—*Melbourne Herald.*

Miss Jessie A. Fowler, the well-known lecturer on phrenology and physiognomy, visited the Richmond State Schools this week giving afternoon entertainments on physical culture. On Tuesday, Miss Fowler attended Yarra Park; Wednesday, Brighton Street; Thursday, Cremorne Street; and Friday, Central School. The lectures were given in costume, and illustrated by wooden dumb-bells, club, broom, and Swedish movements, and were delivered in a manner that proved highly interesting and instructive to the scholars and teachers. Some amusement was caused amongst the juveniles by Miss Fowler's phrenological delineation of the character of a boy and girl at each school. Some useful hints and practical suggestions were given, and altogether the lectures were well worth attending, and it is to be hoped the children will profit by them.—*Melbourne Daily Telegraph.*

Notes and News of the Month.

WE are pleased to note that Mr. E. T. Craig is about to hold classes for the teaching of phrenology at his house in Hammersmith during the winter months.

THE following members were granted the certificate *Honoris Causa* of the British Phrenological Association at a meeting of the Council held on the 25th of August:—Mr. George Cox, Mr. J. J. Morrell, Mr. Alfred J. Smith, Mr. R. B. D. Wells (Scarborough), Mr. John Allen (St. Annes-on-the-Sea), and Mr. Bernard Hollander.

BOARD SCHOOL GYMNASTICS.—*The Shield's Daily Gazette* says: "Parents and school teachers will find this to be a valuable guide to the best methods of improving the physical condition of their children. A series of well graduated exercises with dumb bells, rings, &c., are given, and over eighty illustrations show the various attitudes which the pupil should assume. The work has already run into a third edition. This is not to be wondered at, for it is one of the simplest,

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yet most thorough, gymnastic manuals published." Write for a copy, price 1s., to L. N. Fowler.

The Norwich Argus contains the following:—"In the pages of the *Christian Million*, one of the best of the weekly religious journals, is appearing a serial tale by Alfred T. Story, entitled 'The Lordly Fortune of Hiram Booth.' It is of a domestic character, full of thought and a blended humour and pathos that one does not often get in such serials, and is well worth perusal. The central figure in the story is a self-made man, Hiram Booth himself, who up to the present leaves one with the impression that his 'making' has been very imperfect; but we have hopes. By the way, Hiram appears to have made most of his 'lordly fortune' by the manufacture of idols for the 'Heathen Chinee.'"

THE *Star* of Sept. 7 contains the following note:—"The meeting of the British Phrenological Association deserves a word of comment from a Radical paper if only in kindly remembrance of the curious way in which phrenology was mixed up with the old Utopian Socialism which set so many working-men thinking in the days of Owen and Combe. Not that we are going just now 'to reconsider Gall,' as Professor Büchner says we must presently do; but we cannot help wishing for some trustworthy anthropometric device to save the great waste of time and labour at present incurred by the struggles of many young men to qualify themselves for competitive examinations which are beyond their natural powers.

THE *Star* goes on to say—"We are too apt to believe that any man can pass a competitive examination if he works hard enough. This is a mistake: it might as well be supposed that any person can weigh as much as Daniel Lambert if he only weighs hard enough. The man who might fill a post in the Inland Revenue Department with credit strives in vain for a first-class clerkship at the Foreign Office. The medical student born to be a respectable apothecary tries for a London University degree in medicine, and only establishes the baneful tradition that he is 'no good.' Now if the phrenologists, or Mr. Francis Galton, or anyone else could measure the utmost capacity of the rising youth, and say authoritatively, 'Thus far shalt thou go and no farther,' no more good money need be thrown after bad on the family fool, who might at once be set aside as only fit to be a critic or a member of Parliament. At present the risk of unavoidable but ignominious failure goes far to justify the young gentleman who, on being urged to study for the army, observed that a soldier was a soldier anyhow, and that he did not see why a man should 'bust himself,' to be an officer when he might enlist for a shilling."

THE SUPPOSED THOMAS A BECKET REMAINS.—The report

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furnished by Mr. Pugin Thornton, the medical gentleman by whom the remains recently discovered in Canterbury Cathedral, supposed to be those of Archbishop Becket, were examined, contains the following interesting particulars :—The skull was undoubtedly of large size. Its circumference with the tape over the brows and greatest prominence at back of the head was 22¾ in. The measurement across the orbits from right to left external angle was with the tape 5½in., with the callipers just upon 5in. ; from the occipital protuberance to immediately above the nasal bones, with the tape 12⅛in., with the callipers 8in. In connection with these measurements, according to phrenological science, the breadth of the brow would give large perceptive qualities, the rising appearance of the fore part of the skull would show much intellect, the flat appearance at the centre of the head would denote worldliness, and the immense volume of skull at the back indomitable energy. The skeleton was that of an adult man, rather above middle age—from 45 to 55 years. —*Daily Chronicle.*

GLASGOW PHRENOLOGICAL SOCIETY.—Under this title the following letter appeared in the *Glasgow Herald* :—Sir,—Many years ago there existed in Glasgow a strong and healthy association for the study of cerebral physiology and its mental phenomena. Lectures were delivered by J. W. Jackson, the author of "Man," and by others. Mitchell's Library contains a valuable list of works on phrenology *(pro* and *con.)*, mesmerism, hypnotism, &c., for which we are indebted, more or less, to the exertions of members of the old association. In latter days phrenology was held up by very feeble hands, and in a large measure became the happy hunting ground of ignorant and disreputable quacks. Mesmerism degenerated to the buffoonery of music-hall professors of "world-renowned fame," while the medical and scientific aspects of these subjects were necessarily neglected. In recent years within the last decade the researches of Charcot, Richer, and others revived the scientific interest in mesmerism, and the physiological investigations of Broca and Luys, of Ferrier and Brown-Sequard, have done much to establish phrenology on a scientific basis. I think the time is now ripe when the Glasgow Phrenological Society might be re-established, and some good honest work done by its means. I should be glad to hear from those favourable to the formation of such an association. In due course a preliminary meeting might be arranged, and the society eventually established on a firm working basis of utility. Lectures on health, on anatomy and physiology, comparative cerebral physiology, with brain dissections ; also, lectures on practical or applied phrenology, delivered to the members, by means of the proposed organisation. Hypnotism might also be investigated and applied to the cure of disease ; in fact, the work of the old society taken up and more thoroughly perfected by our present day knowledge. I am convinced there are not only many persons interested in the subjects

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mentioned, but many more who would only be too glad to get acquainted with them, if they could do so on an intelligent and scientific basis. "The British Phrenological Association," established in London two years ago, is a decided success. Medical men, ministers, and many persons engaged in literary work, are now the happy possessors of its certificates, and carry their power of mental diagnosis into the bedroom, pulpit and vestry, into the schoolhouse and counting-house, with undoubted advantage to themselves, patients, dependents, and business patrons. Why not be able to succeed to the same extent in the second city of the empire; if not, why not? Those in favour of forming a Phrenological Society might write to this paper or to "Phrenology," Waterloo Rooms, Glasgow.—I am, &c., "PHRENO."

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

LEAFY.—You have a predominance of the mental and motive temperaments, with scarcely enough of the vital for balance of power. You are liable to spend vitality faster than you generate it. Your brain and nervous system predominate in your organisation, hence you are eager for knowledge, and are very anxious to improve yourself. You have a practical intellect, and are a close observer of what is going on in society around you and in the world at large. You have a very busy mind, are full of emotion, sympathy, and spiritual communions; are very particular to do what you think is right. You may not value ceremony much, but are very conscientious and cautious. You are rather sensitive as to what your friends may think of you, and are liable to put yourself to inconvenience to avoid criticism. You are well qualified to have some charge and care where property and the happiness of others are concerned, for you are very faithful. You are not a copious talker, yet you have much to say, and you delight to impart instruction. The later photograph indicates considerable improvement, giving you balance of power and harmony of organisation. You have only to observe carefully the laws of life and health, and you will become more and more harmonious in your life and thoughts. You will make a very devoted wife, but might be rather exacting, wanting the whole of a husband's love and attention, and you would give the whole in return.

PERSEVERANCE.—You have great earnestness, sincerity, and de-

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votedness of mind to occupy your attention. You are sufficiently balanced to show consistency of life and steadiness of purpose. Are not easily led away by vanity or selfishness. You make many personal sacrifices to benefit others around you and to accommodate yourself to them, instead of requiring them to adapt themselves to you. This would be particularly true as a wife. You think much. You do not talk enough; you should encourage more conversation; read out loud and give more vent to your feelings. You have very good powers of observation, and judge quite correctly of things and their qualities, but you will be more known for your judgment, sound sense, and ability to plan and devise ways and means. You would succeed as an accountant, and can manage money-matters well. You are steady, straightforward, almost unbending in your principles, and unyielding in your opinions. You can be relied upon; persons always find you about the same as they did the first time they saw you. You are able to go through trials and difficulties without flinching. There is an amount of stock and stamina in the family that will carry you through many a difficulty. You are very devoted in your attachment when once called out, but you are particular in committing yourself to new friends. It would be well for you to cultivate more sharpness and intuition. You hesitate in deciding at first, and whatever you do is the result of judgment rather than of intuition. Try to render your mind as tangible and practical as you can, and be more prompt and off-hand. Pay special attention to your health; be in the open air when you can, and have occasional days in the country. Avoid close and continuous confinement; keep your body as erect as possible, and head up, so as to encourage full, deep breathing. Do not get into any fixed habits that will tend to get your brain out of shape. You have capacity to be connected with manufacture, where there is machinery and considerable going on. You would make a good director and overseer of work. You also have ability to cut out and make a good fit, and other things, and can work from a pattern.

MAB.—You are rather slow in development; and have much reserved force; and require favourable circumstances to call you out so as to appear to a good advantage. When animated by favourable surroundings you appear to a very good advantage, but when by yourself you are liable to be almost too quiet. You are not characterized for sharp points of character, are not eccentric, or easily thrown out of balance. You are more known for your soundness of mind, strength of judgment, and originality of thought, and the more your powers are brought into action, the more intelligent and original you will appear. With friends you are communicative and social, but you do not go after society, and in fact do not appear well before strangers because you are both diffident and sensitive. Your memory of words, sentences, details, and the ordinary news of the day is not very good, but you remember thoughts and plans well, and are able to superintend and give directions. You would exert a good influence as a teacher, and make a very faithful, true-hearted wife. You are generally in earnest and mean what you say—are no trifler.

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THE

Phrenological Magazine.

NOVEMBER, 1888.

DR. THOMPSON, ARCHBISHOP OF YORK.

THE likeness shows Dr. Thompson to be a well-preserved man, as though he took good care of himself. He has an ample amount of animal life, and enjoys every minute of his existence. He



(From a photograph by Samuel A. Walker, 230, Regent Street, W.)

takes life easy, works without chafing his hands and without fretting. With the comforts and some of the luxuries of life, he would live a more contented life than many. He easily acquires knowledge, and knows how to make the best use of what he has. The base of his brain, however, is larger than the coronal region. However favourable his opinions of another life may be, he would prefer to continue in the flesh, especially if free from pain. Few can enjoy physical existence

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better than he, especially if surrounded by family and friends; for his social brain appears to be large. He would feel very uncomfortable without a wife. He delights to see a table well-loaded with the bounties of life, with a goodly number to dispose of them. He has large perceptive faculties, is alive to what is going on around him, and can look after and attend to many different things. He is a good judge of what he sees, and knows how to make the most of circumstances. He has large comparison and intuition, which give him good powers of discrimination and availability of intellect. He is not so inventive as scholarly and practical. His moral brain is fairly developed, but not of the highest type. If he is specially pious, he is so by the grace of God, rather than by the gift of nature; yet he does not show any defective moral developments. His firmness does not predominate; he is generally pliable, polite, bland, and conformatory, rather than rigid and tyrannical. Veneration appears to be his largest moral organ: he values the ceremonies and services of the church, and allows of no radical innovations. His benevolence is large enough to open the doors to all, and give a free gospel to all who will accept it. He may carry the dignity of his situation in a manly way, but he is naturally more easy and inviting in his manners than proud and forbidding. His organization is so evenly manifested as to prevent him from being eccentric or very indiscreet; neither his vices or virtues show out so prominently as to make him a marked man. He has energy when it is required, and in some things could show strong resistance; but he had rather bless than curse, and walk a level smooth road than a rough uphill one. He is like his mother in the tone of his mind; he was his mother's favourite; he is quite at home and at ease in woman's society, and knows how to prize her. Circumstances make a great difference in the manifestation of character; if he were a soldier in action, or an explorer in the wilderness, he would show more points to his character.

To sum up the Archbishop's character, he would seem to be a man out of his natural place. He needs hard work, physical exertion, to be brought in contact with life in the rough, for he only learns by experience, while the material tendencies of his organization are such, and his sympathies so restrained, that he will be too much inclined to keep in the rut in which he has been placed, and see little or nothing beyond it. He is very methodical, and his tendency to rely on system amounts almost to a fault, because, having very little power of original thought, he is afraid to venture beyond established systems and authorities.

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THE ARCHBISHOP OF YORK AND PHRENOLOGY.

AN OPEN LETTER TO HIS GRACE.

ON the 1st of October, at the opening of the Church Congress at Manchester, the Archbishop of York delivered an address, for the text of which he took 1 Corinthians i. 4 and following verses. His subject was the prospects of the National Church and its position among the churches of the world. "At the present moment," he said, "it was impossible to speak upon that without remembering that great waves of opinion connected with science and general knowledge had swept, and were sweeping, over the world of cultivation. If all the consequences flowed from these which the more timorous had seen in them, the question would no longer have been, What progress the Word of Christ was making? Let him mention the words materialism, democracy, and the modern spirit in connection with those changes. It had been argued that there was some connection between mind and brain, spirit and matter. Latterly this subject had been pursued with great accuracy of observation. Attempts had been made to localize in the brain the acts and states that seemed chiefly or partly mental. The discoveries so far made had even stood the test of synthesis. From disordered acts and feelings the surgeon had felt able to look through the impervious bony screen, and to infer that a curable ailment existed behind a given spot, and in several cases, though not in all, the courageous hand had pierced through the wall and given escape to morbid humours which, but for this new science, would have destroyed life, remaining undiscovered. Some would remember that the first conception of what was called phrenology filled them with vague alarm; but that was not a science, but a system of crude guess work leaping far beyond its facts. It would seem better for us that the subject should be pursued to its depths, rather than be left under the cloud in which fear and presumption wrestled for the mastery with no one to judge the issue. Now, what were the present conclusions of physiological pyschology, as it was learnedly called, which had been so ardently pursued by some persons? On the one hand, out of our sensations, which depended upon bodily organs, the mental development must take its growth. The loss of a sense in early life might impair that development, yet from the case of Laura Bridgman upwards we saw how mental activity could be cultivated, even when the senses were crippled or abridged. But those who said that the mind

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was dependent on the nerves and their sensations for its awakening to life and consciousness also admitted that the development of the mind did not keep actual steps with the development of the brain. It raised above and beyond it, and the spiritual and mental development outstripped the physical development. As it stepped higher and higher it was not obliged to wait till the amplified brain had supplied it with new organs for its foothold. You might seek for the seat of conscience in the brain, but you would never find it; you might expect to find the higher attribute of man—a freedom of the will—throned in some central eminence behind the massive brow, but there was absolutely no such seat. They might indeed interpret blindness, the great injury to vision, as an indication of some injury to the brain, which they could localize and describe. For the astronomers' amazing calculations, for the poets' language which brought nature before them, they would discover no organ, for there was none. They did not know all its functions yet, but they knew enough to declare to them that there were not in the narrow human mind's special folds and compartments to be the seat of the higher mental endowments, and the wise discourse of the spiritual life, and above all of the material will, which lower conditions by Divine life governed all the system which they called the mind, and governed itself, controlled all nature, and exercised a power, to them inexplicable, over lower human minds not yet so freed. To say, upon the evidence of 50 years ago, that the mind was a function of the brain would be presumptuous nonsense. They knew better. There were no brain organs for the higher functions of the mind. Starting from the sensations of the brain, the mind was now far above what the mere sensations would have made it. The mind sat upon a throne prepared for it, but it was not therefore a function of that throne. A week of starvation might destroy the most precious life, but yet that life was no function of corn and flesh. If they were to act they must stand firmly. This revolving globe and the laws of gravitation kept them firm, yet their life and its intellectual fruit were not functions of the science of gravitation, but, to use the very words of a scientific writer "the mental and spiritual life of man is the progress of a real being which, although taking its start direct from the action of the physical elements of the body, proceeds to unfold powers that are *sui generis* according to laws of its own." Here was a clear gain; thus, the controversy left us more freedom and confidence than before. "A sound mind needs a sound body for a seat" was an old proverb. They had been afraid to attempt to

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discover the relation of the mind to the brain; they had been afraid to allow of its discussion, not knowing the point at which they might be drawn to admit the mastery of time and decay over the spiritual part of man, but now that the search had been pursued, now that the changing frame had been probed to the quick, divided to its last elements by the keenest scalpel, they found that, while science had claimed much, it was obliged to admit that it could not claim the whole. They could treat the man as free, as capable of noble action, without examining the bumps or counting the pulses, or gauging with calipers the area of the skull. On the material side they were free as ever before, even more free. They leant with all their weight upon the proofs that man was a living soul, and they need not fear that they would break under them. They were not foredoomed to annihilation because their nerves, their limbs, and their brains went back to dust."

The above is the substance of His Grace's remarks anent phrenology and the brain. The following is an open letter in reply thereto by a phrenologist :—

"My Lord,—I, a phrenologist, have read your attack on phrenology in your opening address at the Church Congress at Manchester with amazement. I have had occasion from time to time to make many replies to objections against phrenology by doctors and others, and on nearly every occasion I have had to convict them of ignorance—downright crass ignorance. My lord, I am bound in honesty to make the same charge against you. It is a sad thing when a dignitary of the Church of Christ stoops to launch invectives against a subject which he has not thoroughly studied, and upon which, therefore, he wilfully misleads the people.

"My lord, phrenology is either true or false. If it is true, it is as important to the world as the Gospel of the Master whom you are aiming to serve; for, if true, it is true because it is based in the nature of man, because it is part of the great plan on which the Creator built his great work. Yet you glibly denounce it as a "system of crude guess work," "not a science," and its professors charlatans and fools, although many of them are as honest and as well-meaning as yourself. I will not stop to ask you what is 'science?' You know as well as I do that science is that which has been duly accredited by the schools. What has not received that sanction is a very low and vulgar something 'leaping far beyond its facts.' I wonder, my lord, when you penned that sentence, your mind did not travel far back, a matter of eighteen hundred years,

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to a little sect that was established about the foot of a cross, and that, it was then believed, 'leaped far beyond its facts.'

"My lord, those who said that sect 'leaped far beyond its facts' were a class similar to your own—Scribes and Pharisees, people who never accepted a new thing, people who were very respectable and very learned in the things that it was considered polite to know, but who knew that nothing good could come from poor and disreputable people—fishermen, and the like. I am sorry to have to say it, but it has ever been so with your priestly class. Narrow, denying, dogmatic, it has for ever opposed the new truth, the fresh light, the larger knowledge; it has only accepted when it must on pain of utter extinguishment. Witness the persecution of Galileo, not to mention others. It would be a laughable story if it were not so sad—so tragic!

"My lord, if phrenology is true, it is true because God made it so, and all your pious fulminations cannot alter it one whit. Nay, if it is true, as I know it is (in principle) all your ignorant denunciations are foolish impiety; for there is nothing so impious as to check the spread of knowledge—raise prejudice against the truth. But your dislike of phrenology appears to arise from a notion that it is opposed to religion, which shews how much you have been misled. Not only is phrenology not opposed to religion, but I am prepared to hazard the prophecy that, within a hundred years from this day, religion will be going utterly to pieces unless phrenology have been frankly admitted and called to the rescue. Nay, is your religion not going to pieces at this very time because its teachers do not practice what they preach? Are you not losing your hold of the poorer classes especially? You advise your people to go out into the bye-ways and hedges to bring in the people. But do they go? Do you go, my lord? I see your confrère in Christ, the Archbishop of Canterbury, going about indolently and sumptuously in his carriage. Does he go and fetch them in? What is he doing to save poor men to religion? I know many a poor phrenologist who is doing more.

"And why, my lord? Because the phrenologist knows and is able to demonstrate to his hearers that man's moral and religious nature is based upon the very foundations of his being. He is able to convince them that inasmuch as the eye was made because there is something to see, so, if there is an organ which causes a man to look to a future state of existence, it must be because there is such a state: and so with other organs.

"If you had studied the literature of phrenology, my lord,

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you would have seen this. But all you could do was to frighten yourself, and to try to frighten others, with the bugbear of materialism. And yet why should you be afraid of materialism? Is not your entire establishment one of arrogant materialism—spirituality and nakedness for the poor, wealth and material comforts for the 'classes'? You, my lord, are the last who should cry out about materialism.

"It is very funny to read what you say about the 'changing frame' having 'been probed to the quick, divided to its last elements by the keenest scalpel.' It is difficult to know exactly what you mean; but in its fairest interpretation it is great rubbish; and if you had taken the least pains to know about what you were writing you would have seen that it was. You seem to have taken as gospel the statements of some medical man or half-informed scientist. For a doctor, like a priest, is always of the Scribes and Pharisees. But even if you did not know that, the grim medical farce that was enacted for months about the dying couch of the Emperor Frederick, and that is to-day growing into a fierce tragi-comedy before an amazed world, ought to have taught you to distrust the medico-scientist with his theories that leap so far beyond his facts.

"It is impossible, my lord, to follow you in all your false statements and blind assumptions. They only amaze one with your ignorance and your presumption. How do you know that there is no seat for conscience? How do you know that there are not, in the narrow human mind special folds and compartments to be the seats of the higher mental endowments and the wise discourse of the spiritual life"? You confess you do not know all the functions yet; but you know enough to know this. How do you know it? Because the scalpel has been at work, and the electrode? If you went, my lord, to the men whose patient scientific spirit led them to make those investigations and discoveries which seem to fill your mind with such satisfaction, you would find that they, humble searchers after truth, would not leap so far beyond their facts.

"How easy it is to talk about the mind and what it is and what it is not. But the truth-loving phrenologist is more humble, and does not dare to dogmatise in that way. All that he says is that the brain is the organ through which the mind manifests itself, and that without brain there can be no manifestation of mind. He says, moreover, that each faculty has a special organ through which it is manifested, that to manifest conscience a man must have an organ of conscientiousness; to manifest benevolence he must have an organ of benevolence, and so forth. And what is more, he is prepared

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to prove it by the facts. So far from phrenology being a system of guess work,—there is hardly as much guess work in the whole literature of phrenology as in the portion of your Grace's address dealing with phrenology and the brain and mind. If you go to a phrenologist—one worthy of the name—he does not deluge you with all this vague talk; but he says, 'Sit down, and I will tell you what you are. Bring your aunts and uncles too, and your sons, daughters, and cousins, and I will tell you what they are.' It is for you to accept his challenge and say, in the result, whether you could guess as he does. Until you have done that, my lord, you are not entitled judge. You are forbidden to judge, lest you be judged.

"'Not a science,'—no, and we do not expect it to be in the minds of you and others who only look to status and orthodoxy, until it has been made respectable by acceptance by some University. It will then be respectable and scientific. But it is true, nevertheless, and it will yet shake your old philosophies and systems to their very roots, and save humanity to religion when your church has utterly failed to justify itself, either to God or man.

I am, my lord,
Yours faithfully,
ONE WHO HAS PROVED PHRENOLOGY.

KNOWLEDGE MOST BENEFICIAL.

ALL knowledge, whether regarded as a means or as an end, is valuable, if rightly placed; but out of its place it often does more harm than good. Knowledge, above everything else, must be progressive, from elementary to complex: it starts with simple truths, to wit, the most important, and reaches complications by degrees. The minds of children are adapted to first principles and simple truths, but not to details and minutiæ. A great fault in the education of children is the dealing with too much of the complicated details. A child, for instance, can better grasp and understand the general foundations of astronomy than the complexities of astronomical mathematics. A large idea forces itself upon him more strongly than a small one. Educators ought to better understand the value of beginning with great fundamental principles, when the mind will necessarily acquaint itself with the details afterwards. The work of after life is to finish this—to do detailed work; to perfect the machine, the painting, or the

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composition; and to make the last adaptations, hair-line strokes or punctuation. The mind is led along step by step from the fundamental to its elements.

In the study of phrenology we have first to become acquainted with the idea of mind as comparatively distinct from matter, and mind as dependent on matter for manifestation. Then we have to localize these separate and distinct mental powers, and judge as near as we can the strength of the different faculties by the size and appearance of the skull over that part of the brain where the faculty is located. Then we have to take into account the quality of the brain through which the organ acts—its susceptibility and quickness of action; the balance of power there is in the organism to produce perfect action; the relation of one part to another; the action of one faculty upon another; and the size, quality, culture, and health of the brain, its power, availability, and the kind of influence it has. All these things have to be taken into account, and more also, before the practical phrenologist can begin to draw his inferences and make up character from the combination of faculties. Details cannot be arrived at correctly until general principles are understood. If all educators would take this condition of the mind into account there would be a much more perfect understanding of a subject than there now is.

A perfect building will have a good foundation, and throughout the entire structure everything will be in its right place. So with a mind perfectly built up, and a character perfectly formed. Characters formed by accidental discipline are not so reliable as those whose foundations have been the proper attainment of knowledge. Laws, mechanics, mathematics and astronomy, are very good guides for the mind while it is being formed, if general principles are dwelt upon. A child can be taught to read while it is being taught its letters. It will not take longer to teach it the word *and* than to learn the letter *A*. It takes a strongly cultivated mind to grasp all details and to perfect any large, fine undertaking. But some subjects can be exhausted sooner than others. Phrenology is one that appears to be endless. It carries us back to the beginning and to the fountain-head. Who has comprehended the whole mind and all its bearings and relations? Who has put together all the ideas that man has had concerning mind, and put them into readable sentences? Yet, even then they would not explain the mind. Let all the nerves and muscles be named and described, and all their relations to each other pointed out, and we have only just commenced the task; for little is yet known. A common

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notion is that man has from forty-two to forty-eight different primitive faculties of the mind; whereas one man can have as many as one hundred and thirty. And the probability is that man has many more than that. Some three hundred words are sufficient for all that some people need to express all that they want to say, or can say. Others there are need a vocabulary of fifteen hundred or more words to express their thoughts. Education increases the vocabulary needed as well as the faculties of forming ideas. The mental temperament also aids very much in this respect. A knowledge of phrenology aids us to pursue its investigations on lines that are boundless. If it be true that the mind in man emanates from the Divine Eternal Mind, it follows that it has no beginning and no end. Hence, too, there can be no goal to its investigations; for the state of the mind is such, that the more it knows, the more it desires to know, and the more it can see that ought to be known. The curiosity of the child to see and to know is continued in a healthy mind through life into old age; the difference being that the child seeks to know all about this world, while the old man strives to know about the world to come. The mind must be continually going forward and upwards; and it cannot be happy in a stationary condition.

There are a few people in the world who have graduated; who have taken their diplomas, and, as it were, finished their education. Such are the landmarks progressive men use when they want to look back and see how far they have advanced, and to judge of the degrees there are in knowledge. Those stationary sectarian minds, whose ideas of God, heaven, and religion, are stereotyped, and the metal whereof has become cold and hard—minds who have nothing to talk about but the past—have repented of their sins, and have been forgiven. Their names are recorded in the Book of Life; they are sure of Salvation, and that is all that concerns them. They join the church, and make a prayer, but they have not the spiritual genius to change, so that prayers are made on all occasions, and for many things which are not wanted or expected. All men are born dumb; many unfortunately remain so, for they never tell what they know or feel. All are born ignorant; and many remain so, for they begin by making blunders, and continue to make them throughout life; and they die old men near the cradle where they were born. The minds of all children are small; and to all appearances many old men die with very small, narrow, low, contracted minds. There are children who do not grow after a certain age. There are minds, too, dwarfs to commence with, that are dwarfed all

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through life. Many, very many, never learn to read, although surrounded with books. Others never learn to think: it has to be done for them. Some wretches never love anything or anybody, save, haply, themselves, albeit they are surrounded by objects of love. Yet the order and sequence of Nature is to grow—in size, strength, and knowledge—to talk, to think, and to love, to expand in intellect, to have aspirations anent the future, to live for another life as well as this, to benefit others as well as self—in short, to progress. Mankind should be more alike and nearer the same degree of improvement. The work of life should be to bring men on a level with each other, by working the lower into a higher plain, and by giving intellectual and moral stimulants, wherever they can be received. But time and attention are required between the sowing and the harvest. The further one looks into this subject, the more one can see there is to be done. Time was ere physiology was understood, or phrenology discovered, when men with longing desires for advancement and perfection, would pray to God to do things for them. But they found that if they wanted a crop, it was necessary to first plant the seed; did they desire to study astronomy, they must first study elementary mathematics; did they want moral virtues, they must work for, as well as pay for, them.

In those times men did not know how to go to work, or what work to do; now there is no such excuse. The laws of our being are made known to us through the twin sciences of phrenology and physiology. Through them we may learn all that is known concerning our bodies and minds, their wants and the way to meet them. Through them we may learn how great a comparative perfection is connected with high and universal culture, harmony of all the powers, and balance in soul action. To do this takes a man a life of hard and earnest work. Children and men have many lessons to learn before they are able to learn the higher lessons of life: and the better their foundation is in starting, the more rapid progress they will make, and the higher their attainment will be. Children should early be pointed out the two ways of life, and the result of such lives; and encouraged as much as possible in living the true life and discarding the spurious.

There are relationships between souls, minds, and bodies, which indicate that the bodies and their affairs almost entirely monopolize the minds, for they appear to be unable to receive any new ideas, or to reform or improve after a youthful age. The little they learned in their boyhood has to suffice them through life; and they are entirely unable to receive instructions or to form any desires. With many of these only three facul-

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ties appear to be easily excited or to create any interest; the ideas of passionate love, eating and drinking, or the jingling of money alone excite them. The love of the opposite sex, of beer, and of a horse is the climax of their desires. They will perhaps take some pleasure in seeing machinery in motion, and perhaps can plough a staight furrow. They know not, or conceive not, that there is a God that cares for them; they have yet to learn of an hereafter for them. It is astonishing to find how little some minds are developed—minds belonging to men married and with families, such as one might expect to find in barbarian corners of the earth or in remote islands beyond the pale of civilization. But there are millions such here in England, called the most enlightened, civilized, and Christian realm on the globe. Their minds are concentrated almost entirely in the base of the brain; their pleasures and enjoyments are connected with its lowest degradations. They have, however, started on the road to a higher life, for their parents were no better than they are; and facilities to gain knowledge and book education are increasing. If a father cannot read or write, his children can. There are cases where a father takes his son in his cart with him to sign bills, and his name on the delivery or receipt of goods. That boy begins to feel his importance when he knows he can do what his father cannot do; he values himself according to the responsibility of his work. The father knows the name of God only to take it in vain; the son has learned that the name should be used with respect. The father has wit, but it is of the basilar sort; his son's is in a higher sphere. The vocabulary of the father is limited to from three hundred to five hundred words; the son grows to command two or three hundred more. In time the boy will get into the shop, behind the counter, thence to the book-keeping department, rising continually till he has a business of his own. Now he is a respectable member of society, and holds a responsible office in the town; while his father continues to do bone and muscle work for little profit, with the only pride of being able to eat and drink as much, work as hard, and plough as straight a furrow, or steer a canal boat as well, as anyone else. Finally, the father becomes too old to work, and, rather than allow him to go to the workhouse, the son, who is now in affluent circumstances, takes him to his own home; and, to his dying day, the old man is puzzled to know how his son happened to do so much better in life than he did. Perhaps it was that he married a woman of good stock and constitution, with a vital mental temperament, which she imparted to her son, while taking an interest in his education and moral

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culture, so that he started on a higher plane than his father, and with more favourable results.

Bone and muscle can only do bone and muscle work; when guided by brain and mind power, and warmed by a vital temperament, it may then do good service in great works and enterprises.

It is impossible to measure the soul—even without the circumstances, the subjects, and the motives which call it into action, all of which count for so much. There never was but one thing that grew to perfection in one night, and that a gourd. Man, the most important of God's works on earth, takes a long time coming to perfection, nay, in coming to be even able to think and act for himself. It is a long stretch from the base of the brain to the highest point of an intellectually developed brain; and much longer in some than in others. Men of bone and muscle, with a limited mentality, do not care to think; if they can, they prefer that others think for them, plan their work, and tell them what to do and how to do it. They are satisfied with their wages, and plenty to eat and drink. The distance between such and a highly-educated and spiritual man is too great to be measured. The two beings are a marvel to each other: the one says to the other, "How is it that you are so wise and know so much?" who replies, "Why do you know so little and act so unwisely?"

Some people have to have an education ground into them; and it is retained with great difficulty. It is more than they can do to keep up with the advancement that is being made around them, for as soon as they have gone through a certain course of learning they drop their books, as a tired workman does his tools when he hears the dinner bell. Some start in business without any education; they pick up a little as they go along, and often do as well as others do who have started with an education. The difference between these men is the difference between a highly-organized nervous system and a simple bone and muscle one. The one concentrates his life in the base of his brain; the other in the higher regions. The one lives because he happens to find himself alive; the other, being alive, lives with an object in view. The one knew that his mind was immortal, and that he was responsible for his conduct and influence; the other felt no resonsibility, and only cared to do his work so as to get paid for it. Man needs a knowledge, firstly, of himself; secondly, of the world in which he lives, and the universe which holds it; and, thirdly, of his relations to another life, the objects of his existence, and the Author of his being.

L. N. FOWLER.

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THE VAGROM ARTIST.

YOUR true artist is a born nomad. The roads, and especially the bye-roads, are his home; for the good things of Nature are apt to be found in the bye-ways, and your real artist has ever a keen scent for such things. Of course, the best hotels are not as a rule situated on out-of-the-way paths and bridle-roads; but then there are extremely good things that are not put in the daily bill of your 'Lord Wardens,' your 'Stars and Garters,' etc. Best of all, however, the itinerant of the craft loves the bye-paths of the brooksides. He almost lives as much in the streams as the ever-constant dipper, that bright spirit of the streams; for what the vagrom artist seeks is life, and there the life of the country seems to concentrate itself. On the road you may be conscious of monotony, by the water-courses never.

The life of the itinerant artist beautifully combines the contemplative with the practical sides of existence. Hardly anything deepens and widens contemplation so much as hard fare or even 'short commons;' and there be times when the artist finds the public do not value his breezy commons, and other bits of translated nature, sufficiently to translate his canvases into bread and butter. But there is an educational value even in this—although one must confess it may be easily overdone.

But notwithstanding the fact of his being quite at home in the solitudes, yet the artist goes back to society from his abode there with added zest; and the more in keeping with Nature's purer moods that society is, the better he likes it. Hence your true 'vagrom' companions a good deal with the lowly ones of the earth,—with drovers, with carriers, with fisher-folk, with ploughmen, may be even with tramps. And doth he not find in them duplicates of himself, other 'I's' so to speak, with the same hungers and thirsts, perhaps with as much inherent 'faculty divine,' soul, though inert? Hence his kindly disposition and hostility to narrow distinctions. For I never yet knew a true artist who was not largely composed of that kindly nature which ought to make the whole world akin, but as a matter of fact does not. We will look upon the poor relation as a sort of politico-economical outcast; and yet, but for that politico-economical factor, what a world this would be?

Methinks there will be found many among the later additions to Dante's Malebolgic pool who are for ever gibbering that phrase 'political economy,' because it was that which sent them thither.

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Moreover—to return to our nomad—was there ever a man who loved better to hear the 'canakin clink,' and to baptise a good song in good drink than he does? Waste of time, say you? Ah, but the good fellowship! May there not even be a sort of practical religion in common roadside comradeship? I am sure there is better divinity there than in many a school. If you say, But time is money, I reply that good fellowship is a treasury of gold. But time is not money, and the old curmudgeons who pretend the most that it is will give you the least for your time. Take what they will give you for it, and then see if there is not more pleasure even in the clink of the canakin than in the clink of their coin. Give me the baptism and the song, and away with your miserly, false philosophy. Your itinerant may not have a rich voice, but, like his heart, it hath a great compass.

There are all sorts among these nomads of the brush—the steady and the erratic, the silent and the garrulous, the merry and the sad, the wise perhaps and the foolish. I have known them all—except the foolish. And yet there are times when one is tempted to ask: Had it not been wiser to have taken to tinkering, or, better still, to plumbing? One notices that the world pays its tinker and its plumber, but not always its artist. He is expected to work a vast deal for love: it may be because he naturally does so much in that line. The expectation is doubtless a compliment; but many a man rich in compliments has nevertheless gone to his grave of an empty stomach.

Having in my younger days been associated with one who was a dabbler in these things, a picker up of inconsidered trifles of sky, and cloud, and the like, I may claim to speak with some sort of authority. My friend was a *bon homme* of a rare type, even among artists. For many years he made Staddlehowe Mill his headquarters; and what a time we used to have there! Lord! Lord!

Staddlehowe was just in the confines of a bit of bleak upland; and the miller, who naturally had an eye to the wind, had set his mill on one of its isolated spurs, over against the road, which led—well, to and from all the world, east and west. Consequently, we had the solitary moorland on one hand, and the stir and traffic of the highway on the other. It was very beautiful and idyllic in the summer-time, but the very picture of desolation in the winter.

Pulsifer loved the place for its sunsets, and for the miller's little seven-year-old daughter Annie. He had a weakness for children and for sunsets. In his odd, fantastic way, he used to say he would sit up all night to paint a sunset. But you

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never heard him speak of a sunrise! it was doubted by his brethren whether he had ever seen one. They were much too early for him; whereas a sunset always found him alert and in the right frame of mind. He used to say there was poetry in a sunset, but in the sunrise only bread and cheese. And yet he never quite succeeded in his sunsets; but, nothing daunted, he painted on and on.

This was idiosyncratic of the man. His forte seemed to be to depict children, for whom he had the tenderest love and admiration. Some of his hastiest sketches of little Annie were perfect gems; yet, because the thing was so easy to him, because he could knock one off with a few strokes, he cared nothing for them, but would let them go to anybody—for love, or an old song. No, he struggled after the sunset—the unattainable.

I remember coming upon him one evening, engaged in the endeavour to transfer one of his favourite subjects. It was in the higher lands about Weatherby, a part noted for its exceptional things in this line, as Surrey is for its vegetable marrows.

O, the hues of green and gold in them!

There was a gorgeous panorama transacting itself in the west. It was a bit of splendour to utterly beggar imitation. But Pulsifer had no end of courage, and he had used up all his colours. He looked up and nodded as I approached; then he turned to his canvas again, and from his canvas to the sunset, and when he saw how far his dull copy fell short of the original, he muttered: "Too lavish! too lavish! He would ruin a colour manufactory!"

I trust no one will think there was anything irreverent in that 'He.' Pulsifer was the last man to shew irreverence towards anything. He used, I remember, to say that next to the heavens themselves he loved to see a graceful spire breaking the sky line. Indeed, I never knew a true nomad, whether artist or another, who was really devoid of reverence. You have to go to the dwellers in towns for that. The first atheist was a man in a street. One who lives much with Nature can hardly help being devout.

But to return to Staddlehowe windmill.

While Pulsifer was there it was quite a rendezvous for the brotherhood of the palette and the brush, and I there learned many of them by heart. Among the number was one named B——, who was a frequent visitor. He was the jolliest-looking man you ever saw; but he had the name of being a satirist and cynic. I cannot think it was so, though I confess he had received many provocations at the hands of Lady

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Fortune. The good dame had given him some unkindly slaps. I verily believe the report of his cynicism arose out of the painting of the World's End at Applegarth.

This was one of those labours of love I have spoken of. The host of the inn was a good fellow, and his wife fried a trout in breadcrumbs to perfection. Wherefore B—— resolved to leave them this memento of his regard.

It was painted in the little inn parlour. And what a mystery was kept up about it until ready to be hoisted to its place over the door! A throng of loiterers would hang about the window all day trying to get a glimpse of the marvel that was being produced within. And when it was finished—talk about the Founding of the Bell, or the Building of the Ship!—if one had but the poet's gift of rhyme what a verse might be built up upon the Painting of the Sign.

There was great speculation as to how the subject would be treated. Many were the guesses that were made, and not a few bets were hazarded upon the event. But even the keenest imaginations were wide of the mark. Some were greatly disappointed when they saw what B—— had painted: some could not see the point of it; others thought they spied a joke; but all agreed that it made an uncommonly good sign. It represented a donkey looking over the edge of a precipice, beyond which the moon was going down in fragments. One or two thought they smelled satire. B——, however, kept his own counsel: when a man paints for love he can.

It was a goodly company that met at the windmill, and many were the quaint stories of the road that were narrated by its fireside. One of the fellowship, known as the Stroller, was not only good at transferring to his canvas the fugitive scenes and incidents of the way-side; but he had a rare aptitude for photographing, as it were, in song, the more vocal characteristics of the varied phases of rural life. He would give you the carter's song, the ploughman's song, or the drover's song, and each one was in its way a masterpiece, instantly conjuring up before your mind's eye a picture of the thing represented. It was not tone-poetry, but tone-painting. An especial favourite was his bargeman's song, with its chorus of:—

Gee-whoa—clk, clk—gee-whoa!
Gee-whoa—clk, clk—gee-whoa!
Wee'll hev a mug o' yell, lads,
When up to t' lock. Gee-whoa!

The 'clk' is meant to represent a sound which nothing short of the phonograph can satisfactorily place on record. Pitman cannot touch it. It is produced by opening the mouth

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obliquely, and then emitting a clicking sound, made with the tongue against the teeth. By the learned it is thought to be one of the original Sanscrit root-words, and is now understood by horses only.

Another of the Stroller's favourite ditties was that of the bird-shooer, a figure well-known in the country. A boy is sent into the fields when the corn is in the ear, and with a clapper and all the voice he can command, he does his best to frighten away the birds. It is one of the most solitary and monotonous of occupations, and if the lad who pursues the calling all a livelong day for summe peels do not enjoy the the just at night, then surely there are no compensations in this world. How often, when everything else is still, and the sun blazes along the track of the early afternoon, does this sound of the boy with the clapper emphasize the silence of the hour—an hour so drowsy that even Echo will not reply.

One only had to hear the Stroller's song to see in fancy the little shooer on the gate and the burning and dazzling sun rejoicing overhead. The dialect is that of the "North Countree."

Shoo-eh, bods !
Shoo-eh, bods !
Yo' munna touch the corn, bods !
Maister's crop is scant enow.
For a' the driving o' the plough ;
The'll hardly be a load to carry.
An' maister's daughter wants to marry.
So 'way, bods,
Away, bods ;
Yo' shanna come an' tek the wheat.
Shoo-eh, bods !

The man known as the Stroller, had a great faculty of seizing on a tone or suggestion of mirth or gaiety in Nature. He and one named Jephson used to dispute on this point, the latter affirming that the all-pervading note in Nature was sad. He acknowledged her often surpassing traits of beauty, but maintained that it was in no sense synonymous with gladness. Hence, if he depicted a kingfisher flashing across a pool, he managed to infuse a tone of sadness into the scene. The Stroller was different, and even in a pair of wings in a breadth of sky of his doing, you could not help feeling that there was joy in it—the joy for the time being of free, untrammelled motion, whatever might come after. How was it done ? Why, the Stroller never depicted a pair of wings, but somewhere within the range of vision one perceived the hint of another pair. His solitude—his loneliness—was only partial, a sort of solitude of two. It was not the utter forsakenness of the flashing jewel of the pool that Jephson painted: there

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was always a hint of a voice and a presence near at hand.

It was characteristic of this man, as of B——, that he loved to paint bridges, stiles, ale-house doors, the porch of village churches, anything indeed suggestive of gossip and pleasant company. If Jephson painted a bridge, it was a broken one; if he painted a man, he was bent painfully over his toil; and somehow his churches were always more graveyard than church.

This man Jephson had a story. He conceived a tenderness for a young woman of C——. She was the daughter of the undertaker, and a very agreeable person. But their love was mute. Though he had every reason to believe the lady had great regard for him, yet he never told his mind. He took up his abode in the village in order to be near her, and then seems to have quietly settled down to the satisfactions of the rejected lover without ever having proposed. Possibly the dear children that might have been were the gainers. So, sighing and painting, painting and sighing, he made sadness and a mournful tone a sort of cult in the place, and for years after his death the musical instruments of the village could play nothing but dirges.

By this time, however, all the pleasant brotherhood had taken wing, or been winged (by Death)—Wardle, Thrup, B——, the Stroller, Chillingworth (Chillingworth, who used to say with a smile that his pictures were like Little Bo-Peep's flock: "Let them alone," etc.). But why enumerate? Like all good-fellowships, this of the mill came to an end. It happened in this wise. Pulsifer was induced to take a tour abroad, in consequence of someone's gasconading about French or Swiss sunsets (as though there was any nationality in God's works!). He was away over a year; and when he returned and made instant tracks for his old haunt, he found the place deserted. The fact is, the building of a railway near took away half the miller's trade, and this, added to the loss of his lodgers, speedily brought matters to a crisis. In short, the poor man was obliged to pack up and go.

Pulsifer, who arrived as night was falling, gazed upon the scene of desolation in dismay. The broken windmill sails creaked dolefully in the wintry wind, and one forlorn star hung shivering in the west. Pulsifer shivered too, and with a sinking heart walked on to the inn for information. The worst news that he got was of the death of little Annie, whom he had loved so well and painted so often. She had fallen a victim to fever, which had entered the house in the wake of the other distresses.

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The old painter was a very dry man—dry-eyed even, but he wept bitterly over the grave of little Annie, and he was heard to mutter more than once: "If it had not been for those —— foreign sunsets—!" He was one of the oddest of the fellowship, and one of the best. But he could never bear the country after, and with him gone, others soon followed—some with their knapsacks, and some without.

Farewell, dear nomads! If you did not all limn greatly the things that are, you at least dreamed nobly of the things to come!

THE EDUCATION OF MAN.

By John George Speed.

V.

I HAVE allowed my mind to be diverted thus much from the subject of writing to that of conversation because I desired to contrast the former with the latter, in order to show that as writing tends to evolve the subjective consciousness more than conversation does it must therefore be more educational, since all true education is purely subjective. Now, it is commonly considered that extempore speaking has peculiar advantages over the delivery of addresses from manuscript, it being somehow supposed that there must necessarily be more fervour, more genuineness, more soul in that which comes direct from the lips than in that which is committed in a leisurely and deliberate manner to paper. But, though this sounds very plausible, I must say that I am unable to discern any *à priori* foundation for the opinion. If, according to the assertion I have quoted, we tell to the world, in writing, more of our inmost thought than we tell to the dearest friend in the most confidential conversation, then there ought to be more of soul in written, than in spoken, addresses.

We do not suppose that a poet would express himself more fervently, with more depth of feeling and earnestness, if he had to compose his poem in the presence of others—we suppose quite the reverse. Then why should we not be of the same opinion as to one who has to deliver an address? I should say that in the case of a man of deep and ardent feeling, not gifted with a ready flow of words, the written discourse, other conditions being equal, will probably be a much fuller and deeper revelation of the soul than any merely spoken one could be. Zimmerman, in his work on solitude, refers to the story related by Rousseau, in his autobiography,

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concerning the man who quitted the company of his mistress that he might have the pleasure of writing to her; and mentions also that Rousseau told Madam Luxemburg that he wished he had been that man; and, Zimmerman adds, "He was right, for who does not know that there are times when the pen expresses the feelings of the heart infinitely better than the voice with its miserable organ of speech?" Are we to suppose that it is only in love that a man can speak more from the soul in writing than in conversation? The embarrassment caused by the necessity of the mechanical construction, without pause, of his sentences, and the consciousness that the processes of the evolution of his thought are being closely watched, must be some deterrent to the flow of soul in public, as, indeed, it is in private, speaking. Thomas Cooper, when member of a debating society, found that he could always surpass in his written speeches the best extempore speakers.

Let it be distinctly understood that I do not depreciate impromptu speaking; on the contrary, I commend it as having a distinctly educational influence on the mind, and as a useful and desirable accomplishment; and I should be sorry to see what it must be admitted has a certain formality and artificiality about it, not pleasant in its suggestiveness, the use of manuscript, take the place of impromptu addresses in Parliament and on public platforms. I am merely desirous of showing that there are arguments in favour of the use of the pen rather than the tongue in the composition of public discourses, a fact which from the educational point of view ought not to be overlooked. I cannot help remarking in this connection that it is certainly a curious anomaly that in this age there should be, correspondent with the striking decline there has taken place in the art of conversation, caused probably by the multiplicity of publications, such an increasing demand for impromptu speaking. It is demanded most in an age when from the decline of conversation, which is the best practice for it, it is least attainable. The innumerable modern debating societies are admirable aids to readiness of speech; but I do not believe they have taken the place of what conversation used to be in promoting that colloquial soul-to-soul kind of extemporaneous addressing of an audience which was more characteristic of past times than it is of the present.

The pen is indeed a marvellous cultivator of the mind; and the cultivation it brings is in cumulative ratio to the extent to which it is used. I have read an anecdote, according to which a dying old man enjoined upon his sons to dig

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his orchard well after his death, as they would thus obtain a great treasure; and they carried out his injunction, and found no hoard of gold as they had anticipated, but by the digging so increased the productiveness of the soil as to derive their treasure from it in the largely increased revenue that it brought to them. The moral of the anecdote might be applied with equal truth to the mind. The pen is the spade in the case of the writer, that digs up the mental soil and increases its productiveness; though indeed if the story had run, that the diggers found the literal hoard of gold, and that the more they dug the richer hoards they found; it would, despite its literal extravagance, only have adequately illustrated morally the cultivating or rather the evolutionary power of writing on the mind. There is another anecdotal illustration I might give. We read in the Arabian Nights Tales that a man, suffering from want of bodily exercise, consulted a physician, who gave him a hollow-handled mall and a hollow ball, the hollows being filled with herbs, the juice of which, he was informed, would, on his using them with vigour, exude from them into his system and cure him. He used the instruments and recovered. But he was revivified, not by something derived from them, but, as the tale means to express, by something he did for himself with them, by the exercise he gave his body in using them. I might prescribe the pen for a mind suffering from want of exercise, and say that it is a magic staff which shall bring healing to the mind through the arm that uses it; but the magic will be the strength and life that the user of it will impart to himself out of his own consciousness by the exercise of this simple writing medium. The pen would be the mall and the ball combined in this case.

It is an old saying that we learn by teaching, and when we write for the edification of others we are teaching ourselves: we dive deep into our inner consciousness, and are amazed at what we draw out. True composition, in fact, embraces the educational processes of both reading and writing: it is simply the writing out of what we read in that vast, that illimitable volume, our own soul. The soul is the book that surpasses all books, and, if every printed book were lost, could reproduce the spirit of all of them, as it is now reproducing, and will continue to reproduce, the lost literature of the world. It surpasses even the great book of nature itself, because even that is but a mystery and an enigma to which the other is the key, is, in fact, a book which the soul of man has had much to do with writing, a truth which Coleridge perceived when he wrote:—

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We receive but what we give,
And in our life alone does nature live,
Ours is her wedding garment, ours her shroud ;

which Sir Thomas Browne perceived when he said, "We carry within us the wonders we find without." But the soul of man, through being clogged with materiality and marred by loss of divine perception, has, in its relation to nature, come to be like the aged genius of whom we have read, who in his dotage became unable to understand or recognise his own writings. Yet the clue to all the mysteries of nature is in man's own secret consciousness, and when that is evolved he shall discover that astronomy, chemistry, geology, and all the array of modern sciences have been but as the alphabet he had to learn, in order to master a vast encyclopedia of knowledge which lies deep within the archives of the human soul, though covered at present with the thickly encompassing dust of our material clay. Then shall some of those very things which science and so-called common-sense now reject with the utmost disdain and positiveness be those which it will have to draw out from the limbo to which it supposed it had eternally consigned them, and accept with humiliation, and shame, and penitence.

A discovery has been made that by means of photographic plates, prepared according to a certain new method, images of planets which cannot be perceived with the aid of the most powerful telescopes can be produced. So on our souls are indelibly photographed impressions of high truths of which, with the telescope of the external sense, we can take no cognizance. And when we write, we are simply developing on paper the ideas which the Divine Photographer has through His subtle processes been producing, even through the dark camera of our own benighted externalism, upon the soul. This is, to a much more limited extent, true in the case of conversation also. But in the latter, the perverse obtrusion of outer consciousness in ourselves and others, seems to be always more or less present—when it is not present in ourselves, ever intervening in others, as with sure automatic instinct, at the critical point, to prevent our merging into soul consciousness, as Chinese torturers intervene to prevent their prisoners from sleeping.

The study of every philosopher, every thinker, is to him an isle of Patmos where he constantly hears the voice of inspiration exclaiming from the depths of his own soul, "Write;" and he who obeys the dictate is he to whom it is more and more addressed. He it is who hears more and more that divine music which Christ heard, which Plato heard,

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which Shakespeare heard, which every great intuitional soul has heard. And when once that awful music has thrilled through a man's spiritual being he will never more be captivated with the profaner sounds of earth's common melodies, but as the fabled children, who, leaving sports and homes, and all that had made their city dear to them, followed the pied piper of Hamelin, heedless of all but his magic pipings, even to destruction, will follow that divine harmony to alienation of kindred and of all earthly ties, follow it to persecution and to danger, follow it if necessary to death, though following it surely to immortal glory.

"Quench not the Spirit" applies as much in the intellectual as in the evangelistic sense; and the more we disobey our inner promptings the less and less will they be experienced, until at length the divine fire within us is almost dead, for the Spirit will not always strive with man after he has persistently and again and again rejected its advances. This I would say to the thinker who would be in harmony with his own soul and with the divine soul of all—Write. Let him sit down, pen in hand, and sit through periods of mental obscuration and almost despair, waiting for the light to flow in, and it will come at last; and though what he write at first be crude and dull, and perhaps unmeaning, at length what he pens shall be coherent—it shall be true; it shall be sane; it shall be inspired; it shall be divine. Then he shall marvel indeed at the resources within his own soul; and shall realise that there is, after all, no such "steep inequality" between himself and the geniuses of the earth as he imagines. And then shall he indeed comprehend how inadequate is Bacon's conception of writing as an educational means when he merely says of it that it makes an exact man.

And as this feeling extends among the human race, as education becomes more subjective and less objective, and men realise the community of all thought, and the identity of the soul of genius with the common soul, literature shall be seen to be, not a republic of letters, as it is now called—though limited monarchy, perhaps, under present conditions would be more of an approximation to its true title—but a commune of letters. Ay! a commune shall it become in which the present oppressive absolutism of great names shall no longer degrade mankind, but in which the greatness of all shall be evolved not for individual fame and aggrandizement, and for the undue exaltation of the few to the degradation of the multitude, but for the common good and common elevation of all.

The recovery of his own soul by man, his re-union with it is the reform of all reforms, the education of all educations.

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The struggle for this is the battle of battles, which every man must fight, and fight with stupendous effort and terrible earnestness, for himself. Socialism may present a provisional field and holding ground for the exercise of individuality, it is true, but it is by individualism alone, in the finality, that man must work out his redemption, his higher, nobler, diviner education, and by individualism in its highest and truest, because spiritual, phase—the evolution of his own soul, which evolution is the substance, meaning, and end of all education.

Come back to thy soul is the war-cry that thunders forth in divine accents to every human being who is still on the external and material plane, calling him to the supreme contest in which every man must some time engage and prevail who would achieve ascension from this lower plane to that of his higher, his spiritual self. Aye! and in this contest, there are going on in the breasts of men to-day, battles perchance of more momentous consequence to the human race than were the conflicts of Marathon and Waterloo. I have said that the fraternal union of the peoples is what the civil tyrants of earth dread more than does the military general the conjunction of hostile forces. Ah! but this union of man with his own soul is what the multitudinous conventional tyrants of daily life, the hardest of all oppressors to endure, dread more and will fight against with fiercer hostility still, as every man who dares to commence the struggle for the achievement of so high an end will find. And I say that only by individual thought, contemplation, aspiration, flowing from the depths of the inner consciousness, such as will, in all serious essays at composition, flow through the pen to paper, and not by any amount of mere reading or other purely external agency will man triumph in this conflict.

Great reformers have waged determined and triumphant battles with the pen for the material emancipation of others; but that greatest of reformers, he who aims at reforming himself by fighting his way back to his own soul, will find the pen as powerful an auxiliary in this strife. Fighting the battle in the supreme and long-enduring agony of his own consciousness—there is no other battle ground for him—he may use the pen with marvellous effect in cutting his way back to that soul, through innumerable foes within and without hemming him in, and desperately striving to hurl him back on materiality.

To those who desire to fight that battle I would say as the voice in the Apocalypse cried to St. John, Write. Write, thinking thy thoughts as thy spirit prompts thee, pausing not

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to think on them, for here comes in the self-consciousness which is destructive of all inspiration, but writing on; and thou shalt be amazed at the eloquence thou shalt at length evolve from the infinite silence, at the impassioned warmth, thou shalt evoke from the icy coldness in thee and around thee. Write, I say, write from thy soul; and thou shalt discover that there lies the well in which Truth lives, and that that well is infinitely deep, is inexhaustible, because its source is divine. Ay, write on, and as thou dippest more and more with thy pen pitcher into that well thou shalt find that it is but the analogue of that of which Christ spoke, the well of living waters springing up into everlasting life.

It will follow from all the principles I have enunciated in this discourse that he must have but a poor and crude conception of education indeed who should imagine that from it the cultivation, as essential elements in human elevation, of the emotional and imaginative part, of our being, of the love of beauty, could be excluded. I class these together, because it seems to me they are so interchangeably allied with and dependent upon each other as to have a certain identity and demand co-ordinate treatment. They are pre-eminently the spiritual agents in the educational development of mankind, since they are those by which the soul clears itself continually of those encrustations of worldliness, of animality, and of materialism which are ceaselessly seeking to gather about it and threatening to choke in it all that is noble and good and true, to close it up against the airs of heaven, so that only shall it be exposed to the mephitic vapours from below.

This phase of my subject I approach for one reason, with some hesitation and sorrow, because to deal with it conscientiously, as I consider, involves the somewhat severe, though, in the cause of truth, necessary, impeachment of my countrymen on account of that strange abnormality, that extraordinary and vital defect in their character, the absence of the emotional, of the imaginative, and of the love of the beautiful, and which amounts in fact to nothing less than the divorce of soul from our national life.

But by way of preface to further remarks on this subject, I have this to say, with a view to check by anticipation any of that cheap and common criticism to which some of my readers might be disposed which would imply the absurd supposition on their part that I am under an obligation in treating a subject philosophically to deal with it from the standpoints of patriotism and national preference or from any others than those of philosophy and of conscience. I am one of those Englishmen who, desiring to speak truth, rather

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than what is in accordance with popular cant, about their country, do not blind their eyes to its faults, but perceive them with sorrow and shame, a sorrow and shame that have sunk into their souls, and have made some of them, like myself, feel that they could willingly die to redeem it from these deplorable evils. I believe, moreover, in human brotherhood and in cosmopolitanism rather than in patriotism, a word which has been but too well used by the accursed conspirers against the independence and happiness of man, who have in all ages sought to keep the peoples apart, and thus perpetuate human servitude. I recognise, I may say also, only the relationship of soul and not that of country or of birth as having any final claim upon me, and that the community of true and good men, whoever and wherever they be, and no other, constitutes my real nation. For these and not the scattered Jews, any more than the united English, except in so far as these races include such noble men as I have spoken of, are God's people, and these only shall be mine. I owe and recognise obligation to none except to them, and to my own soul, and no other obligation willI have imposed upon me under the name of patriotism or of aught else. Distinctive nationalities, governments, sovereigns, and presidents, are alike meaningless to the man who is true to his own soul—they exist for others, but not for him. He is the citizen of all countries and subject in none. He is the harbinger of what the human race shall be in coming time—when by the force of its union in true and universal brotherhood those elements of corrosion and corruption, tyranny, priestcraft, and age-consecrated superstition by which man is now so degraded and divided and destroyed, shall be cast out of its midst, as by the consolidation of the earth the collossal mountains were hurled forth into air. Aye! but unlike these those enemies of human happiness and freedom and peace by which man has so long been cursed, shall, by the mighty upheaval of his soul, be hurled into such utter annihilation that never more shall they obstruct with their detestable barriers the light of truth and the path of human advancement.

Having said this much, I will now proceed to say that I consider my countrymen are far, very far indeed from being such a standard of incomparable excellencies for all other races to bow down to in admiring homage as some extravagant eulogists of this nation would have us suppose. Indeed I do not hesitate to say that about the only thing in which the British people display any real imagination is the inordinately high estimate they place upon themselves as compared with other communities. As to that claim of

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moral and virtuous pre-eminence among races which my countrymen are so fond of parading, I might ask how it happens, if this be well founded, that we have universally such a complaint of the experienced want of truth and honesty in humanity—coming from those who have derived their experience of mankind exclusively from England.

(To be continued.)

PHYSIOGNOMICAL NOTES ON THE EAR.

A great deal has been written about the ear, but not much wisely. It has been said that this organ, when large and protruding, is indicative of "an ear for music," sensitiveness to sound," etc., all of which, if not altogether untrue, is exceedingly vague. The ear is unquestionably the external organ of hearing; but it is not true that the sense of hearing is in any sense proportionate to the size of the organ.

A large ear is not necessarily more apprehensive of the delicate shades and harmonious blending of the sounds that go to the making of music than a small one. True acuteness of the sense of hearing depends upon the perfection of all the parts of the auditory apparatus; of which the external organ is only a small portion, and an insignificant one in comparison with the other parts.

The function of the external ear appears to be the reception and focussing of the waves of sound, in order to their better conveyance to the auditory nerves. In many of the lower animals, like the dog, the horse, the ass, the elephant, etc., the external ear is very large, and these animals have undoubtedly very acute hearing; and from this fact the inference has been drawn that large ears always go along with acute hearing, and small ears the reverse. But the analogy does not uniformly hold good. In birds, and in some animals, there is no external ear, such as is possessed by man, along with most of the mammalia, and yet in birds generally, and in many of the earless mammals, we find a very keen sense of hearing.

The susceptibility of the ear to impressions would appear to depend in some measure upon its tenuity, or the number and delicacy of its convolutions. We find that animals with very acute hearing have the ear not only large but thin. This is the case with the deer, the gazelle, the rabbit, the hare, the mouse, the cat, etc.; and these creatures, it should be noted, are characterised for their timidity. They are weak and fragile, and little fitted by nature to hold their own by their strength and weight; they must therefore depend for safety upon their swiftness or cunning, and these to be of avail

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must be aided by quick apprehension of sounds. Hence the ear in these animals is capable of being turned in any direction, so as to focus at once and determine the nature of any sound that may be heard. In monkeys and apes we find a steady gradation of the ear from the tenuous simple membrane of the rabbit and the dog to the complex and finely elaborate organ of man. In the lower species of monkeys it is pointed and tipped. The tip of the helix is pointed in very young individuals of the gibbon species, especially in *Hylobates Lar*; and among the lower apes the pointed ear is very common.

The ears of the white-handed gibbon are almost of the shape of an equilateral triangle. The helix of the ear runs like a flap round its free outer edge. The anti-helix passes through the centre of the slightly depressed external surface of the ear, of which the whole arrangement does not essentially differ from that of the ear of other anthropoid apes. The cartileginous substance of the organ is a good deal inflated, broad behind and in the upper part, dividing into two limbs in front and below. The detached lobule of the ear is absent (Fig. 23). This structure of the external ear is common to other species of gibbons, although in many cases the upper part of the helix is wrinkled, and the anti-helix is sometimes more fully developed, and more like that of the human ear.

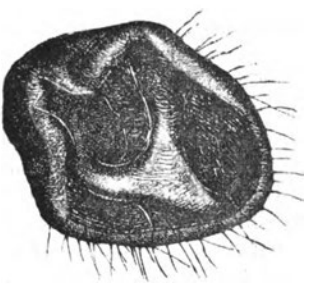


FIG. 23.—Ear of White-handed Gibbon.

Coming to the higher anthropoid apes, we find that the ear of the adult gorilla (Fig. 24) averages 60 mm in length, and from 36 to 40 mm in width. It seems to be fastened to the head by the back and upper part; is generally of an oval shape, and furnished with a strongly-marked helix. The helix varies in width in different individuals, and often terminates on its inner edge in the projecting, peaked excresence described by Darwin (of which more presently). The anti-helix, tragus, and anti-tragus, and the cleft which lies between the two latter parts are generally fully developed; the lobule is more rarely present. Individual variations of the special

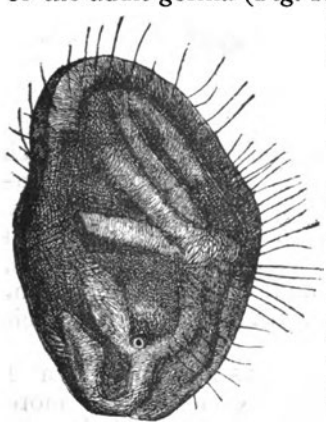


FIG. 24.—Ear of a male Gorilla.

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structure of these parts may frequently be observed.

The external ear of the chimpanzee has, on the whole, more resemblance to the human ear; and its contour is larger than that of the gorilla. But the organ varies so much in individuals that it is difficult to lay down any rule for its average size. Many individuals have a distinct lobule to the ear, others not (Fig. 25.) In this example the helix and anti-helix are developed, in others they are wanting. The tragus and anti-tragus are more or less apparent in different individuals, as well as the other modifications of the external cartilage of the ear.

The ear of the orang-utan is small and averages 55 mm in length and 12 mm in width. It has a general resemblance in structure to the human ear (Fig. 26.) Projecting ears are common among men of different races, and they have been observed in Europeans who are otherwise well formed. Even in this latter case the effect is ape-like. In 'born' criminals the ear is generally of a low type (see Figs. 21 and 22). Much has been said of the resemblance which may often be observed between the human ear and that of apes. It is admitted that hardly any part of the organism varies so much in its characteristics as the external ear. This is the case with anthropoids, and almost more frequently with men. Individuals of all nations are found with defective development of this or that characteristic helix, angle tragus, etc., with lobules imperfectly formed or altogether absent.

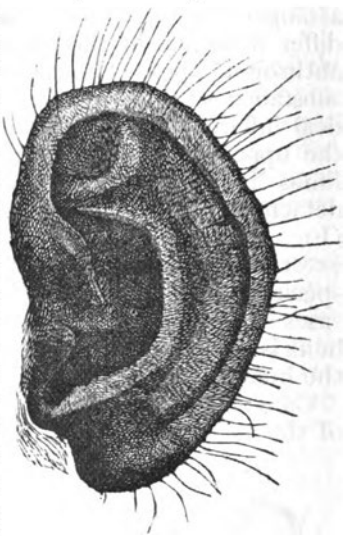


FIG. 25.—Ear of Chimpanzee.

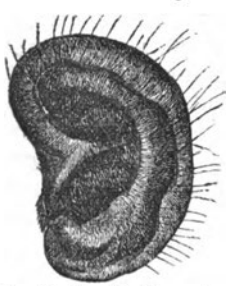


FIG. 26.—Ear of the Orang-utan.

Anyone may frequently observe such misshapen ears, which vary from the perfect type, and bear a certain resemblance tothe ear of apes, among the hard-featured peasantry of Germany, Switzerland, France, Italy, and Poland, who cannot be said to count beauty as part of their inheritance.

One observer says :—"In Africa I found this defective formation more common among the Maltese, Greeks, and

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Turks who were living in the country, than among the fellaheen, Berbers, and negroes. The latter have been unjustly charged with the possession of 'hideous ape-like ears,' whereas among the African races, these organs are, in the majority of cases, of a pleasing form. With respect to the Australian blacks, and to the Malay, Mongolian, and Indian races, the same writer says: "I cannot rely on my own personal observation. According to my limited experience, there is much individual variation among these races, and ears of the hideous, ape-like formation might be sought for with success. The specific resemblance to apes can, indeed, only be ascertained by one who is accurately acquainted with the organism of these animals. These and similar ideas are often expressed by the unlearned, who do not really understand the characteristics in question."

Darwin speaks of the anthropoid form of the ear in the chimpanzee and orang.* "The ears of the chimpanzee and orang are curiously like those of man, and I am assured by the keepers in the Zoological Gardens that these animals never move or erect them, so that they are in an equally rudimentary condition, so far as that function is concerned, as man. Why these animals, as well as the progenitors of man, should have lost the power of erecting their ears, we cannot say. It may be, though I am not quite satisfied with the view, that owing to their arboreal habits and great strength they were but little exposed to danger, and so during a lengthened period moved their ears but little, and thus gradually lost the power of moving them. This would be a parallel case with that of those large and heavy birds, which, from inhabiting oceanic islands, have not been exposed to the attacks of beasts of prey, and have consequently lost the power of using their wings for flight.

"The celebrated sculptor, Mr. Woolner, informs me of one little peculiarity in the external ear which he has often observed both in men and women, and of which he perceived the full significance. His attention was first called to the subject whilst at work on his figure of Puck, to which he had given pointed ears. He was thus led to examine the ears of various monkeys, and subsequently, more carefully, those of man. The peculiarity consists in a little blunt point, projecting from the inwardly folded margin or helix. These points not only project inwards, but often a little outwards, so that they are visible when the head is viewed from directly in front or behind. They are variable in size and somewhat in position.

* Darwin's "Descent of Man," page 21.

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standing a little higher or lower; and sometimes they occur on one ear and not on the other. Now the meaning of these projections is not, I think, doubtful; but it may be thought that they offer too trifling a character to be worth notice. This thought, however, is as false as it is natural. Every character, however slight, must be the result of some definite cause; and if it occurs in many individuals deserves consideration. The helix obviously consists of the extreme margin of the ear folded inwards; and this folding appears to be in some measure connected with the whole external ear being permanently pressed backwards. In many monkeys, which do not stand high in the order, as baboons and some species of macacus, the upper portion of the ear is slightly pointed, and the margin is not at all folded inwards; but if the margin were to be thus folded, a slight point would necessarily project inwards and probably a little outwards. This could actually be observed in a specimen of the *Ateles beelzebuth* in the Zoological Gardens; and we may safely conclude that it is a similar structure—a vestige of formerly pointed ears—which occasionally reappears in man."



FIG. 27.—Human Ear with Darwinian tip.

Fig. 27 shows a specimen of the human ear, in which the pointed tip referred to by Darwin may be easily distinguished. This point may also be perceived in the ears of anthropoids, and especially in those of the orang-utan. Whether a lower type of character goes along with this semian development of the ear in the human ear is open to question; but the author once knew a woman whose ear betrayed the imperfection referred to, and who in some respects certainly shewed low, monkey-like characteristics.

Meyer has attempted to show that this Darwinian pointed tip is only due to the abortive development of the helix, and in this case we should not regard the occurrence as an ape-like pointing of the helix, but rather as its partial interruption owing to the pathological condition of that organ.

In a later edition of his work Darwin admits, in reply to Meyer, that this explanation may apply to many cases in which there are several small points, or when the whole of the helix is sinuate.

Two cases were mentioned to Darwin in which the upper edge of the ear had no inner fold, and was so pointed that it was very like that of an ordinary mammal.

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THE BRITISH PHRENOLOGICAL ASSOCIATION.

AT the meeting of the Association held on the 2nd of October, Mr. Wells, of Scarborough, delivered his address on "Phrenology as an Aid to the Diagnosis of Disease." Mr. Donovan occupied the chair; and there was a good attendance of members and friends. Unfortunately, as there was no reporter present, we are unable to give any of the address, or of the discussion that followed it, which drew forth remarks from the Chairman, Mr. Brown, Mr. Webb, Mr. Hollander, Mr. Proctor, and others.

THE BRITISH PHRENOLOGICAL ASSOCIATION: HASTINGS BRANCH.

ON Saturday evening, October 6th, Professor Fowler paid us another visit to open the Autumn Session of this Society. The lecture room of the Phrenological Institute, Queen's Road, was well filled. Mr. D. G. James, supported by Mr. W. Manley, Secretary, occupied the chair. Professor Fowler, who, on entering the room, was greeted with an enthusiastic welcome, tendered, on rising, the good wishes of the parent Society to provincial members in the name of its Hon. Secretary, Mr. Story, which elicited a cordial response; and then proceeded to give his lecture on "How to Live." Under this heading he then poured forth, in his own original manner, and for more than an hour, nuggets of thought in terse sentences of dryly-humourous illustration. Judging from the amiable countenances of his audience, and the frequent bursts of applause which escaped them all through the evening, they must have had a real good time. For ourselves, we never heard the Professor (who, by the way, was looking remarkably well) lecture to better advantage, or make it more apparent that his visits are more and more appreciated by the friends of phrenology in this neighbourhood. At the close of the lecture, one lady and two gentlemen came forward for phrenological examination, each of whom were sufficiently known to the audience to score another unanimous vote for the truth of the science, and the skill of its competent practitioners.

A hearty vote of thanks to Professor Fowler, coupled with the express desire that he may yet be spared to come to Hastings again, terminated the proceedings.

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SELF-ESTEEM AND THE SURROUNDING ORGANS. II.

FIRMNESS.

THE situation of this organ is directly in front of self-esteem, on the mesial line of the head. Its position in the brain is in a part of the anterior central convolution, near the fissure of Rolando. Its size is determined by the height of the head over the ear.

Its function is to give steadiness, determination, and perseverance to character. An excessive development will cause stubbornness, inflexibility, and obstinacy of disposition; but its deficiency will result in vacillation, and lack of fortitude and of patient endurance.

The voyage of life is beset with difficulties. The experience of the many go to show that in a variety of ways, mankind is surrounded with obstacles—antagonisms—and that these must be met and vanquished. To effect this we not only need force, energy, or effort, but also require a degree of determination that will sustain force, and enable us to persevere in our effort. Hence the possession of a faculty whose function is perseverance, determination, and decision of character.

The oak-tree furnishes a good illustration of "firmness." There it stands in defiance of the storm, holding up its head, and sturdily challenging the winds of ages; and being reared amidst such strife, its roots are strong and limbs powerful; yet it does not fight back in return, but is quite content to hold its own, and to stand its ground. And so with firmness, it will neither bend nor falter; it defies all opposing forces, but yet does not strike the blow—other faculties must do that.

It is strange that metaphysicians, as a rule, have overlooked this faculty, for its value in human character shows that any system of mental philosophy in which it is not included, is unreliable and incomplete.

The importance of firmness being normally manifested in character can scarcely be overstated, for though an individual be well-constituted in other respects, yet if this faculty be weak, he will lose the rewards his other powers are seeking, because he will be too-frequently changing his policy; will too-readily yield to difficulties; will give up persevering, and decline to follow that estimable motto—"Try again."

A good endowment of this faculty is necessary for self-government and culture. When a propensity is too strong, and we desire to restrain it, firmness must be employed to watch over and check its activity; and should another power

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be deficient, and we aim at its culture, the service of this faculty must again be engaged to steadily keep our object in view, and help us in its accomplishment. Thus firmness has no relation with external objects, and its influence is confined to the mind itself.

We frequently come in contact with persons in whom firmness is excessive, and this is a source of much annoyance to others, as well as being an enemy to the possessor's welfare. Such an individual, however, can be more easily managed than is generally conceived, and phrenology is of much value in directing us to this end. To bring pressure to bear on an obstinate man (this being the usual *modus operandi*) is like adding fuel to a fire, for the food of firmness is restraint, or opposition, and the more food it is supplied with the stronger it becomes. Mental science teaches us to address his other faculties, and to behave towards him in a conciliatory manner, making no effort to force, but to lead him, through the medium of his other faculties. It is surprising how effectually this treatment appeases firmness, and thus obstinacy may be quieted, and the desired object attained.

Excessive firmness is an obstacle to the progress and happiness of the individual, for in the pursuit of his aims he evinces so much determination to overcome the difficulties in the way, that the faculty in others is thus appealed to and rendered active, and they are equally determined to prevent the accomplishment of his intentions. It makes a man act in a certain way simply because he has decided so to act, and although a much better plan might be suggested, yet because he has "made up his mind" he will not depart therefrom. Perverted firmness has much to do with bigotry. Only a short time ago the writer attended a debate on a religious subject, and the leader of the negative side had particularly strong firmness, with large self-esteem. In the course of a twenty minutes address, in support of his own views, he made use of the words "I will not believe" over a dozen times, but advanced no substantial argument;—the fact being, self-esteem considered his views to be infallible, and excessive firmness made him determined never to alter his opinions. This is bigotry; it is a pitiable condition of mind; if all were to adopt this plan of action, progress would be at a standstill; whereas a lover of truth is ever willing and ready to forsake erroneous ideas, if it can be shown that they are so.

Deficient firmness is none the less unfortunate. To be blown about by every wind and doctrine, to lose heart at the first difficulty that is encountered, to be discouraged at the length of the way, to be disinclined to persevere simply

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because success does not smile immediately down, is a condition of mind that will accomplish nothing in life. All the great attainments of life require indomitable perseverance. Gems that are easily secured are of little value, while those that lie deepest, and can only be obtained by constant persevering effort, can command the highest price. Even so with the things of life;—the greatest work demands the greatest effort; and not only so, but this effort must be perseveringly applied, and for this firmness is necessary.

When firmness is deficient, the individual is the victim of those external circumstances that may address his strong faculties, and no confidence can be placed in such, for what they do or say to-day is no guide as to what they will do to-morrow; and though they may be constant in the gratification of their other powers, yet they will not persevere in the mode of gratification; thus, a person may have large acquisitiveness, with small firmness, and so will be continually striving to satisfy his acquiring disposition, but will be disinclined to persevere in the means he employs to this end.

When the faculty is weak in children every opportunity should be made use of for its cultivation. This should be done by giving them work to do that is within their powers, and every encouragement should be given. Special care should be taken that no difficult task be given them at first, as non-success will cause them to "lose heart" and cease their efforts.

Dr. Donovan makes an interesting observation on firmness in women's heads. He says, "Firmness a woman should have. It gives, when not extreme, coolness, presence of mind, steadiness, and power of resistance—power to say, No, and stick to it. But it should not be so large as to give the will to persevere in unimportant resolutions, or to prevent the power to yield to fair argument. When this is the case, a moderate share of self-esteem suffices, but with self-esteem and firmness in the ascendant, the case is hopeless.

CONCENTRATIVENESS OR CONTINUITY.

"The object of this faculty is to continue the operations of the other faculties upon any given subject until they have thoroughly acted upon it, and presented the result." Its size is indicated by the fulness of that part of the skull immediately below self-esteem and above inhabitiveness. Sometimes a long excrescence of the suture occurs at this part, but the projection is too narrow and abrupt to be mistaken for brain development.

This faculty was not recognised by Dr. Spurzheim, who claimed that the whole of the space between parental love and

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self-esteem was occupied by the single organ of inhabitiveness, and that the function of this part was to produce the desire to dwell in one place. Mr. Coombe, however, conceived the faculty to have a wider range in its action than this mere love of home, and in his "System of Phrenology" he remarks that "some persons possess a natural consciousness of everything that goes on in their own minds, in which power others seem to be remarkably deficient. The former can detain their feelings and ideas, and deliberately examine their character and consistency; the latter cannot do this; their minds are like the surface of a mirror, on which each feeling and thought appears like a shadow of a moving object, making a momentary impression and passing away. They experience great difficulty in detaining their emotions and ideas so as to examine and compare them; and, in consequence, are little capable of taking systematic views of any subject, and of concentrating their powers to bear on one point. I have observed this organ to be large in the former and small in the latter.

In comparing the skulls of animals, Dr. Vimont thought it probable that the lower part of the inhabitiveness possessed this function of concentration, and that love of home was connected with the upper part; but, a little later on, other phrenologists considered these positions to be reversed—love of home being connected with the lower part, and concentrativeness with the upper. In the "Report of the Proceedings of the Phrenological Association, at its Third Annual Session at Glasgow," in Sept., 1840, in Vol. xiii. of the Edinburgh Phrenological Journal, we learn that "a communication from Dr. James Kennedy, of Ashby-de-la-Zouch, on the functions of that part of the brain which lies between the organs of philoprogenitiveness and self-esteem was read." The report reads as follows:—"His idea is that it consists of two organs, the lower of which is the inhabitiveness of Dr. Spurzheim, while the upper, occupying chiefly the lower part of the space usually allocated to self-esteem, but including also a small portion of the space which inhabitiveness has hitherto been made to occupy, is connected with the power of restraining, governing, or controlling the emotions—the power, in fact, of self-control, either in acting or enduring.

"Mr. Combe remarked that it seems to be now a prevalent opinion, that the part of the brain alluded to by Dr. Kennedy includes two organs, the function of one of which is inhabitiveness, or attachment to place, and that of the other, the faculty termed by himself 'concentrativeness' or some analagous function; but that opinions differ as to which of

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these two powers is connected with the upper organ, and which with the lower. On this point Dr. Vimont's observations favour the conclusion that concentrativeness is connected with the lower, and inhabitiveness with the upper organ; while Dr. Kennedy's incline him to refer inhabitiveness to the lower—an idea which is embraced also by Mr. O. S. Fowler of Philadelphia."

It is probable that this faculty is not fully understood, and that further observations must be made before we shall be in a position to correctly state its real and complete nature; but still, the evidence already collected warrants its present definition.

It seems necessary in the mental economy for man to possess the quality of continuity—the power of concentrating the mind on any given subject until the end desired is attained. There is a great difference amongst men in this respect; some are fully endowed and others are deficient in this quality. Some person's mental conceptions are like hailstones, they come thick and fast, but soon pass away, while others have a difficulty in getting rid of impressions and ideas until they are fully elaborated and completed. Differences in the power of this faculty are clearly discernible in the writings of literary men; some are given to great prolixity, but the styles of others are terse, pithy or crisp. The great desire of some is to perfect themselves in their adaptation to one pursuit; while others aim at being mere smatterers in many different callings, and care little about perfecting themselves in any one direction. Many likewise, though well endowed intellectually, fail to hold up before their mental vision, for any great length of time, the subject that requires attention, and hence are not so profound or thorough in their considerations as their intellect would enable them to be, the failure being due to lack of concentrativeness. On the other hand there are those who have a natural disinclination to forsake any subject that claims their attention, until the mind has dwelt fully upon it, and thus they acquire greater proficiency in their studies or pursuits.

Some writers on phrenology do not consider continuity to be full established, and maintain that its supposed functions "usurp much of the power belonging to firmness." Mr. Sizer makes some well-chosen remarks on this subject, and endeavours to draw the line of distinction between continuity and firmness. He says: "The faculty of continuity gives the power of mental abstraction, abilitity to devote the intellect or the feelings to a given subject or object with a patient, consecutive application—to become so much absorbed in its

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contemplation as to lose the consciousness of all other ideas and surrounding circumstances, such as the striking of a clock, the passage of time, the voice of a friend, hunger, cold, and even bodily pain. Firmness gives a stiff, determined fortitude, decision of character, and serves to brace up the other faculties, whether the action of those faculties be continued for a moment or prolonged for days. Firmness give a kind of determination and obstinacy of purpose, while continuity gives a patient, perfecting, plodding application. We may, perhaps, illustrate the action of these faculties in this way: two men are working in stone; both have large firmness, and they are alike thorough and persevering. But one has large continuity, and prefers to use the drill in one place for hours, while the other, with small continuity, craves variety, and prefers to use the chisel in cutting and dressing the entire surface of the stone. Each exercises firmness and energy in equal degree, but one brings his whole mind and energy to a single point, while the other indulges his love of variety in giving only a single blow in a place.

The action of this faculty is by no means limited to the intellectual powers, for its influence may be observed on every mental faculty. It inclines the bereaved to brood over their sorrow, and the joyful to delight in the remembrances of their joy. It disposes the angry to continue in their anger, whenever the irritating cause is presented, and it likewise adds its influence to the feelings that proceed from the moral powers.

A due endowment is needed by those who wish to be thoroughly acquainted with any complex subject, yet there are many vocations in which a moderate power is preferable to a stronger development of the faculty, as for instance, in the many retail businesses where customers require attention in rapid succession, and where a vast number of different subjects claim consideration. A person with large continuity would be likely to become embarassed in such a position, while one with the faculty moderately developed would be perfectly self-possessed, and in a congenial sphere.

It is thus obvious that the faculties we have briefly considered are of pre-eminent importance in the mental economy, for we see that in their imperfect manifestations, individuals are more or less deprived of powers that are as walls and foundations of mental soundness and efficiency, and therefore it behoves all to aim to possess these faculties in their normal strength and activity, that those faculties we consider as essentially human may lose none of their richness or beauty in being adversely influenced by either the weak or too-powerful manifestations of these egostic powers.

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Hygienic and Home Department.

IMAGINARY COMPLAINTS.—It is really remarkable what results the imagination will produce in the bodily condition of many persons. No nurse or physician but has had his experience of this fact. A successful nurse once related to the writer her experience in compelling a patient to walk. The latter, a lady, had been for two years confined to her bed or chair, having to all appearance lost the use of her lower limbs. The nurse was convinced that the lady could walk if she were to try, and, after experimenting quietly until she had assured herself of her patient's ability to stand, she one day persuaded her to endeavour to take a step, supporting her in the meantime. After two or three experiments of this sort the nurse, while ostensibly supporting the sick woman, really gave her no support, and at last one day allowed her patient to walk laboriously off, leaving her behind by the bed. The lady was somewhat mortified and a great deal surprised when she realized that she was as capable of locomotion as she had ever been. This same nurse once had a patient who declared herself unable to sleep without the administration of morphine.—*Herald of Health.*

HOT-WATER CURES.—A strip of flannel or a napkin dipped in hot water and wrung out, then applied around the neck of a child that has croop, and then covered over with a larger and thicker towel, will usually bring relief in ten minutes. A towel folded several times, dipped in hot water, wrung out, and then applied over the seat of the pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism, as hot water, when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water, and kept applied to old sores, new cuts, bruises and sprains, is a treatment now adopted in hospitals. A sprained ankle has been cured in an hour by showering it with hot water, poured from a height of three feet. Hot water taken freely half an hour before bed-time is the best of cathartics in cases of constipation. This treatment, continued for a few months, with proper attention to diet, will alleviate any case of dyspepsia.—*Oracle.*

Notes and News of the Month.

MR. COATES' Annual and Record for 1889 will be out towards the end of November. As there are still some copies of the "Record" for 1888 on hand, and as all phrenologists have not yet supplied themselves, they would do well to supply themselves at once. It will be the last, as it was the first, of its kind.

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The *Walthamstow Guardian* contains the following:—"We have had submitted to us for review two works from the pen of Mr. Alfred T. Story, an author whose versatile and numerous writings are fast bringing him into deserved celebrity. The first is a novel, entitled 'Only Half a Hero,' a tale of the Franco-German war. A more delightful companion for a railway journey, or for the sea-side, we could not imagine. The story is admirably constructed, and while it is utterly free from extravagance in plot and in sentiment, it is full of such thrilling interest as to enchain the attention of the reader from beginning to end, making it difficult, once having commenced it, to lay it down. The style is charming, and, on the whole, the work is of such a character that we can with confidence predict its being read when such sensational and far-fetched narratives as 'Called Back' are lost in oblivion. We can imagine it becoming, when translated into German, as it is sure to be, a universal favourite among the peasantry of Germany. It is such a work as Heine, the great German writer, would have revelled in; indeed, there is an aroma about it that reminds us of him. The second work by Mr. Story which has reached us is "The Face as Indicative of Character." This is decidedly the best publication on physiognomy that has appeared since Lavater's; indeed, in some respects we think it is quite equal to that work. The book is extensively illustrated with most carefully-executed and excellent likenesses of various celebrities, and with typical faces. The treatment of the subject is thoroughly scientific, and yet most readable; and for popular use there could be no better treatise on the science it deals with."

LETTER received from Mr. Bernard Hollander will appear next month.

A CORRESPONDENT of *Science* gives the following interesting statement based upon personal experience: "It is a fact not generally known, that, if one holds his breath, wasps, bees, and hornets can be handled with impunity. The skin becomes sting-proof, and holding the insect by the feet, and giving her full liberty of action, you can see her drive her weapon against the impenetrable surface with a force that lifts her body with every stroke; but, let the smallest quantity of air escape from the lungs, and the sting will penetrate at once.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving

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a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

M. M. has a fully developed brain, is premature in development, and appears old for one of her age. She comes from a family characterized for industry, economy, forethought, anxiety, and circumspection—all of which she will show in a prominent degree when grown up. She is remarkably executive, very fond of life and action, and capable of a high temper; is exceedingly particular to have every promise fulfilled to the letter; is very fond of praise, and anxious to be recognized as one of the circle. She must be educated for a business woman, or for some position where she will oversee and have the charge of others; and when young she will require more than average care in guiding her energy, regulating her influences, and giving her suitable employment. She should not be trifled with in any way.

K. W. has a very susceptible temperament; is capable of intense pleasure; is a born student, and work of some kind is a necessity to her; is exceedingly active, and very impressible; possesses a high tone of mind; is naturally poetical and sentimental, and has gifts as a writer or teacher; possesses more than average artistic ability, especially in designing and inventing; is fluent in conversation, and delights to teach and tell others what she knows; is not only very fond of music, but has talent to perform; is exceedingly cautious and anxious about results, hesitates in deciding, but is persevering in executing her plans; has great parental feelings, a fondness for children, but is very particular in selecting her male friends; should devote herself to intellectual and moral pursuits, as a leader, teacher, and writer.

J. M. B. has a favourable physiology for long life and for a high degree of physical enjoyment; but there is enough of the motive temperament to incline him to physical exercise and the manifestation of his strength. He has an aspiring mind; is particularly anxious to travel, see, and experience for himself. He is a remarkably good judge of the quality and uses of things; and could be an expert in any particular department of science or business, where he gave his whole attention to it. He has good abilities as a marksman, judges correctly of proportions, readily remembers places and faces. He easily reduces his knowledge to practice, but does not bother himself much over abstract ideas. He is very shrewd, sharp, distinct, and correct in his perceptions and off-hand judgment; he reads character well, and would make a good detective. He is courageous, when necessary, and capable of manifesting a great amount of will and determination

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of mind. He has the power to organise, to systematise, and work by rule; would make a good captain on the river or on the ocean, or a good civil engineer.

E. B., Birmingham, has a favourably developed body, with an ample amount of vitality and animal life; she is also well proportioned in body, there appears to be no deficiency She has a high degree of the mental temperament; her mind is easily awakened; her thoughts and feelings are rather sharp and distinct. She manifests considerable intellectual ability; in fact, she has more intellectual and moral power than she has social feeling, and her social nature is manifested with less love of a passionate nature than many; for she seems to live almost indifferent to the charms of the sex, as such, and yet is quite fond of the society of gentlemen if love is not introduced. She may marry, and enjoy married life, provided her husband could adapt himself to *her*. She is highly ambitious; is quite anxious to be a favourite and to do something that will make her prominent; she wishes to appear well when she goes into society, and is easily stimulated with the ideas of success and being a favourite; is very fond of attentions and praise. She has apparently good moral feelings; a strong will, and a fair development of the intellectual powers; has also both perceptive and reflective talent, and will be able to make a mark in society. She will make many friends; and, as a wife, would strive to elevate the family, for she has family pride. She will be of great service to a husband in getting along in the world, and will be a wife that few husbands would be ashamed of. She will become more and more loving as her mind unfolds and she if is not interfered with too much in her special feelings.

GLYN.—You have a favourably developed organization for public life; you ought by all means to study and be a professional man; you could readily qualify yourself for the law, and sustain yourself as a legislator. You have good powers of speech; can actually become a superior orator with proper practice. You are brilliant in imagination, and are liable to take extravagant views of subjects, and to be sufficiently copious in your style of thought or speech to ventilate any subject. You are fond of argument, very much given to thinking and planning; and, if you do not study for professional life, you will do as a manufacturer, or for some official position. You are quite ambitious and mindful of name and reputation; are capable of distinct will-power, and you must so control yourself as to learn to use it advantageously. Nature has done well by you, and if you are as careful to do as well by yourself you can make your mark in the world. Avoid all habits that tend either to derange or to demoralise; do not indulge in spirituous drinks nor the use of tobacco, or be careless in your habits, but in every way tone yourself up with the idea of standing high in society, of commanding respect and of doing good. You need a wife well-formed and proportioned, full in

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the centre of the forehead, strongly developed in the social back brain, and one given to industry and economy. She may be of similar type to yourself, only she should have a good practical judgment, quick perception of things, and a good memory of what takes place—in short, a wife who has all the indications of having a character that you would be pleased with when fully developed.

M. D. is constitutionally executive, spirited, rather forcible, and full of pluck, is able to go through the world, and meet all emergencies in a womanly spirited manner; she is not one of the snivelling kind. She comes from a family of good stock, plenty of courage, and great energy. She has an unusually strong will, is positive in her likes and dislikes; can hold herself to her opinions when they are formed. She will be a leader; others will be drawn to her rather than she to them. Will show enterprise in moral, as well as in business, directions, and is capable of exerting a leading influence. She possesses great sagacity, intuition, and correct perception of things, characters, qualities of mind, and so forth. She readily reduces her ideas to practice, and has good judgment; others lean on her judgment more than she does on theirs. She may be full of fun, but she is no trifler; she is really in earnest, and is anxious to do something in the world both for the good of society, and for the advancement of her own position. She will not be so much pleased with mere housekeeping and domestic duties, as she will business, or some responsible situation. As a teacher, she would be quite efficient, and create an eagerness on the part of children to study. As a wife, she would prefer not to take the lead, but rather than have the family go down, she would take the lead, and be the master-spirit.

F. E. has more than ordinary anxiety, solicitude, caution, forethought, and fear that she shall do wrong; she sees her own defects and shortcomings too much, and condemns herself for not coming up to her own standard. She is care-taking and solicitous about others as well as herself; is quite mindful of her duties and responsibilities; she does not trifle in any way. There are times when she may be jolly and mirthful, but there are more times when she is thoughtful and serious. She has the power to endure and bear up under trials, and always gets through them better than she expected to. She has artistic ability, and will do things nicely. Can cut out, and fit things, if she chooses to do so; has an ear for music, and can enjoy and criticise it. Has a strong desire to study character and motives. She enjoys the society of a few, cannot go into general promiscuous society and be one of the company. Will be decidedly domestic, fond of home, and strongly attached to place, and if married will settle down, and discharge the duties of a wife, mother, and housekeeper as conscientiously as a parson would prepare his sermon. She should go into society, exchange thoughts and feelings with others, and allow her eyes to centre on others more than on herself.

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THE

Phrenological Magazine.

DECEMBER, 1888.

GENERAL HARRISON.

GENERAL BENJAMIN HARRISON, of Indiana, was elected President of the United States, by the Republican Party, on November 6th.

General Harrison has a sound mind in a sound, healthy body, and is more than equal to any of the ordinary



labours of life. He has all the indications of a good quality of organisation, and of having come from good stock. He is well balanced in every way, or, as his countrymen would say,

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he is a "level-headed man." He understands himself; takes every possible precaution before commencing to act, and rarely commits himself. He feels his own strength, and seeks aid or advice only as a matter of necessity: he prefers to bear the responsibility of his own actions on his own shoulders. He takes healthy masculine views of life and labour, and never stops to question or grumble about anything. His brain is fully developed in the base; and he has a full sized face and strongly marked features. The large base of the brain is indicative of substantial energy and force of character. He is not governed by impulse or excitability, but always by carefully laid plans. His powers are not diffusive, but concentrative; he would not have his soldiers or forces scattered about, but well concentrated, and at his disposal. He would talk when he had something to say, and work when he had something to do; waste as little ammunition and force as possible, and yet he is prepared to use any amount of energy necessary to gain his end. He can manifest a great deal of "gush" and enthusiasm, but yet is sincere and earnest, and is able to control and, if necessary, to conceal his feelings. His cautiousness is only large enough to give general prudence and forethought; his conduct is regulated by judgment, and not by fear. Secretiveness is large enough to enable him to keep his own counsel, and to talk discreetly. He is not in a hurry to make up his mind, or express his opinions; but what he once decides upon, he will adhere to. He is very slow to change his opinion, when once formed. The General's two most prominent powers of mind are the moral and the intellectual. His head is high and broad in the coronal region, and the faculties in that portion of the brain give stability to character and motive to action. His moral and religious feelings must have a distinct influence on his life and conduct; and he should be characterized by respectful and modest demeanour. He is more cultivated and conservative than radical and democratic. His benevolence is large: it would enable him to sympathize with what is going on around him, and with what is for the benefit of mankind. He is not inclined to seek society to while away his time, or to be specially sociable and companionable; for all that he is tender-hearted and kindly disposed. He may not spend his money in a careless or prodigal manner, but would use it to render assistance where it was needed. His mirthfulness is rather large: he is quick to acknowledge wit and to enjoy a good joke. He can agreeably entertain himself, for he has plenty of mirthful thoughts; and therefore generally prefers to be alone. His order and causality are

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large, joined to large cautiousness and conscientiousness, giving talents to organize, plan, and manage complicated affairs, and to devise ways and means. He is ingenious in argument and can use language to good effect. He has a good general memory, but not as a rule for details. He is more given to reading and thinking, than to observation and conversation. His brain is too fully and evenly developed to allow of eccentricity or anything extreme. He should be characterised by a balance of mental and physical power, sound judgment and ability to organize, strong moral convictions and stability of principle.

L. N. FOWLER.

THE OLD AND THE MODERN PHRENOLOGY.

BY BERNARD HOLLANDER.

ALMOST a century ago, a great anatomist, Joseph Francis Gall, a man far in advance of his time, observed that certain formations of the head were accompanied by certain peculiarities of character, and founded a system on his observations. He was unable to establish his system, and left it, therefore, to future investigators to test his theories, and extend and improve upon them. However, his revelations would have so revolutionised human thought, had they been accepted, that a tremendous opposition arose against him. I shall take no notice of the calumnies that so-called religious men hurled against him, but will confine myself to the criticism of scientific men, who were quick in denouncing the system as being devoid of all foundation.

This new system, known to-day under the name of "phrenology," considered the skull to be a mirror of the mind. But if the skull is to reflect our dispositions like a mirror, however obscure or clouded, we must presume:—1. That the cortex of the brain is the seat of our psychical actions; 2. That one part of the brain has a different function to another; 3. That the skull is moulded upon the brain. Gall proved the first principle from compatative anatomy, but nobody believed it; he did not prove the second, except, of course, empirically, and considered the third as established. The physiologists denied the first principle, the anatomists the last.

Though every man must observe the great difference existing in the shape of skulls, still many people continue, up to this day, to assert that the skull is not moulded upon the brain, and phrenology, for that reason alone, if for

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no other, has no foundation. Now, neither Gall nor his follower, Spurzheim, said that all the eminences and depressions of the cranium are also in the brain, as if the skull was a cast of its surface, but they assumed as much as Professor Humphry grants them, that is :—

"The skull is moulded upon the brain, and grows in accordance with it. The size and general shape of the brain may be estimated with tolerable accuracy by the size and general shape of the skull. The opponents of phrenology by denying this do not in the least advantage their cause in the estimation of thinking persons, because the statement is of a kind at once to commend itself to common sense as being highly probable. The frontal sinuses and the projecting ridges, the inequalities on the surface of the skull, which have no correspondences in the interior, do not amount to much, and show only that allowance must be made, and that we must not expect in this way to form an accurate estimate; but they do not affect the principle that the skull is moulded upon and fitted to the brain, and that its exterior does, as a general rule, convey pretty accurate information respecting the size and shape of that organ. The arguments against phrenology must be of a deeper kind than this to convince anyone who has carefully considered the subject." (George M. Humphry, "A Treatise on the Human Skeleton," page 207).

Professor Benedict says on this question :—

"It has been objected that there are in the skull very many accidental secondary prominences which have no counterpart in the brain. Fairly considered, however, this objection is not very material, inasmuch as it refers only to unimportant and changeable details and comparatively rare abnormities. No scientific man, even if he does not altogether agree with Gall, disputes the doctrine that the construction of the skull is remarkably proportionate to the whole anthropological organisation in brutes and in man; and the whole of craniology, as it is understood by anatomists and anthropologists, would have no meaning if this idea were not the leading one."

Had the followers of Gall confined their studies to the appearance of the skull or human head, opposition would have been almost impossible; for, to-day, not only is the first principle of phrenology, that "the cortex of the brain is the seat of our psychical actions," proved and accepted, but the second, that "different portions of the brain have different functions," has received confirmation. However, many of them, though devoid of medical training, made bold guesses as to the physiology of the brain; and, though they spoke not as authorities, they tried to lecture to professional men,

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and thus brought themselves and their system into discredit; and so much so, that when, after a struggle of seven decades, the physiological confirmation came forward there was no one of repute left to defend the cause. It is not with the system then that one finds fault; for the principle that "a certain physiognomy of the head corresponds with a certain manifestation of character" has seldom been seriously tested by the opponents; one can only find fault with its defenders, who attributed functions to the brain which they could not prove, and who showed by that how much they were dependent on medical investigators. Apart from that, honest critics, like George Henry Lewes, were obliged to complain of the creation and distribution of organs which admit of many subdivisions and may be multiplied by each follower.

The element of each faculty should have been found by analyzing the mind, and not such complicated functions have been attributed to an organ as destructiveness or secretiveness. There is no element in the human character which signifies "a love to destroy" or "to be sly," both tendencies being results of a combination of circumstances. Take another organ veneration, which phrenologists, at one time, called "the religious faculty;" it merely signifies a submission to old customs, to all that inspires awe. Phrenologists, in locating a religious faculty, assumed that morality was innate, and by that assumption handed to their opponents another weapon to fight them with. These phrenological dilettanti might have know that "Morality signifies the act of conforming to the manners of the society to which we belong, and that there are no two races in the world which have exactly the same code of morality, but each has its own, which is sanctioned by public opinion." (Tylor.) Gall, unfortunately, was not followed by men of his calibre; his successors tried to harmonise their system with the religious ideas of their time. But religious views have changed considerably within the last 50 years; will phrenology change again? A system supposed to be founded on the laws of nature should be always the same.

However, even if phrenological terms are or were vague, it is no reason why investigators should have stopped short there; true, some got a little further, but not one examined the system thoroughly.

The two men, who are supposed to have given the system its death-blow, were Flourens and Sir William Hamilton. What is their opinion worth to-day! What are we to think of such a bold assertion as the following:

"No assistance is afforded to mental philosophy by the

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examination of the nervous system, and doctrine or doctrines founded on the supposed parallelism of brain and mind, are, as far as observation extends, wholly groundless." (Hamilton, Lectures on Metaphysics, page 264).

Flourens' doctrine, "that the brain is a single organ, that no individual part acts by itself, and by slicing off the brain the functions are preserved" is to-day dismissed, though it reigned almost half a century.

Even Broca's discovery of "the centre of articulation of speech," though a realisation of Gall's organ of "language," did not assist phrenology in any way.

It was not until 1870 that confirmation came forward, and then only for a new phrenology, independent of Gall's localisation. Two German physiologists, Hitzig and Fritsch, discovered "that galvanic currents applied to the surface of the cerebral hemisphere in dogs gave rise to movements in the opposite side of the body—movements which varied with the position of the electrodes." (Ferrier.) Once this discovery was made known, many others followed, and now we have quite a number of men who occupy themselves with the localisation of functions of the brain; men, all equally convinced of the fallacy of the phrenological theory, but all the same creating a new system, which does not disprove the old one, though it appears to be more scientific. One might fill a small library with the works of Ferrier, Horsley, Schäfer, Wundt, Munk, Goltz, Hitzig, Fritsch, Nothnagel, Exner, Meynert, Luciani, Tamburini, Sepilli, &c., and their contributions to periodical literature.

We must not imagine, however, that these men agree with each other. Goltz, Nothnagel, and Brown-Sequard preserve an honorable medium, but the others, especially Ferrier, are rather quick in coming to conclusions, and call forth—in consequence—rather severe criticism. Thus is Benedict quite amused at the thoughtlessness with which Ferrier's conclusions on the results of his observations were translated into all the modern languages, and he once exclaimed at a lecture: "You see, nonsense does not prevent success in medicine" *(Sie sehen, Unsinn schützt in der Medicin vor Erfolgen nicht)*.

It is rather too soon to judge the discoveries of these men, for, up to the present, they have not found any centres of ideation, but merely the physiological correlative of a psychological manifestation. They have discovered the series of facts that go parallel with a display of emotion or thought. By applying the stimulation of galvanic currents on definite regions of the cortex, and by destroying certain portions of

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the brain of living animals, they have found that the brain-surface is largely made up of regions which excite movements in special parts of the body; they have found the areas which, when stimulated, cause movements of the arm, leg, head, and certain muscles; they have found, what is technically called, the "motor areas."

In a future lecture I shall enter into details with regard to these experiments, and show how these movements are but the outward signs of various faculties and instincts, more or less in harmony with the phrenological theory; as, for instance, when the electrodes are applied to alimentiveness, the organ which prompts us to take food, movements of mastication are the result.

That Ferrier's gustatory centre is really nothing more than the phrenological organ called alimentiveness, can be easily seen by comparing the following extracts, taken from Ferrier's "Functions of the Brain," and Combe's "System of Phrenology," respectively.

ALIMENTIVENESS.

Combe, "System of Phrenology," page 152:—"According to my opinion, writes Dr. Hoppe, of Copenhagen, hunger and thirst must be discriminated from the desire of food, which we call appetite; for those I consider as only affections of the stomachical and palatic nerves, caused by the defect of necessary supply; but appetite, as an activity of a fundamental animal instinct, which has in the brain an organ analagous to the rest of the organs. Yet there is a very intimate connection between these; thus, nothing can more effectually rouse appetite than hunger. On the 28th December, 1824, Dr. Hoppe further writes: Regarding the organ for taking nourishment, I have been led to think, since I wrote last, that the place where its different degrees of development are manifested in the living body, is in the fossa zygomatica. Before I had thought at all of phrenology, I was struck with the remarkable breadth of the face, or head, of a friend of mine, caused, not by prominent cheek-bones, as in some varieties of makind, but more towards the ears, by the great convexity of the zygomatic arch. Knowing this individual was exceedingly fond of good living, and that, even in spite of a very powerful intellect, and propensities moderate in almost every other respect, he was prone to indulge too frequently

GUSTATORY CENTRE.

Ferrier, "Functions of the Brain," page 431:—"The appetite of hunger is the desire to satisfy or remove a local sensation, referable to the stomach, in which the physiological needs of the organism express themselves. The substrata of the feeling of hunger and appetite for food are the stomachic branches of the vagus, and their cerebral centres. And as local conditions of the stomach may destroy or increase the feeling of hunger, so central disease may give rise to ravenous appetite or sito-phobia, conditions exemplified in certain forms of insanity.

Page 244:—Experiments on monkeys on the anterior and inner aspect of the uncinate gyrus. Torsion of the lip and semiclosure of the nostril on the same side, as when the interior of the nostril is irritated by some pungent odour. Irritation of the middle temporal convolution I have found in general to be without any obvious reaction, except towards the lower extremity, where in several instances movements of the tongue, cheek, pouches, and jaws were induced very like those which are characteristic of tasting.

Page 313:—In the osmatics (cat, dog, rabbit, etc.) the olfactory bulbs and tracts are very large, the hippocampal robule in particular of all other cerebral legions attains remarkable proportions,

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in the joys of the table. I afterwards thought that this form of the head, and tendency of the mind, might bear a nearer relation to each other than had at first occurred to me, and in some other persons, notoriously fond of good eating and drinking, I found a confirmation of my suppositions.

Dr. Crook, of London, mentions that, several years before the publication of Dr. Hoppe's papers, he himself had arrived at similar conclusions with respect to this faculty and the position of its organ. From 1819 to the end of 1822, above a thousand observations were made; as they tended to confirm this view, several phrenological friends were informed of the result. From 1823 he no longer doubted that the anterior portion of the middle lobe was a distinct organ, and that its primary use was the discrimination and enjoyment of meats and drink. It was difficult, however, to hit the fundamental power. The situation of the organ, under the zygomatic process and the temporal muscle, frequently precluded the possibility of accurate observation."

so that in these animals it forms a distinct protuberance in the lower temporo-sphenoidal regions.

Page 321:—It was noted in connection with electrical irritation of the lower extremity of the temporo-sphenoidal convolutions in the monkey, and of the same region in the brain of the cat, that movements of the lips, tongue, cheek-pouches, and jaws were occasionally induced—phenomena which might be regarded as indications of the excitation of the gustatory sensation. This interpretation receives support from the above described results of destructive lesions, and we have, therefore, reasonable grounds for concluding that the gustatory centres are situated at the lower extremity of the temporo-sphenoidal lobes, in close relation with those of smell."

One would have thought, that as soon as phrenology recovered the ground with regard to the plurality of organs, physiologists would have reconsidered its claims. But this is not so. Though some honourable men, like L. Landois (Lehrbuch der Physiologie, Vienna, page 744) wrote:—"If the details of the phrenological system show decided defects, it is nevertheless worth a serious consideration whether the fundamental idea of this system ought to be equally rejected. The discovery of the centres for voluntary movements and conscious sensations in the cerebrum demonstrate the necessity of a renewed examination of the phrenological system." Nevertheless, not one medical man responded to the invitation. On the contrary, physiologists continue to object to the old phrenology. Let us examine these objections, and see what they are worth.

Take one of the latest writers, Prof. Bastian. One of the several reasons why Prof. Bastian dismisses phrenology is, that Gall considered the grey matter of the brain to have no nerve function at all. I do not know where Prof. Bastian heard of this phrenological principle. He says ("The Brain as an Organ of Mind," page 518):—"The grey matter of the convolutions—the matter which we now believe to be so largely concerned with the most delicate and subtle of brain-functions—was, by the founders of phrenology, considered to

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have no proper nerve functions at all."

The founders of phrenology were admittedly famous as anatomists, and I will show the fallacy of Prof. Bastian's assertion by quoting another critic. George Henry Lewes, the author of "The History of Philosophy," says (page 447, Vol. II.) :—"The basis of phrenology rests on four positions: 1. That the grey matter of the convolutions is the organic substance of all psychical actions; 2. That no other part of the nervous system has any essential connection with the mind; 3. That each distinct faculty has its distinct organ; 4. That each organ is a limited area of grey matter." But, as some people, who are not acquainted with phrenology, might think George Henry Lewes wrong, I will continue to quote Prof. Bastian, in order to show that he is a superficial investigator. Thus, he says (the same work, page 519) :—"If we take the organ of philoprogenitiveness, for instance, whose assigned situation at the back of the head may be seen in any phrenological bust, we find that it corresponds with a bony prominence, which varies greatly in thickness in different individuals, whilst, internally, it corresponds to the point of union of four great venons sinuses, and within these, as much to the tips of the occipital lobes, as to a part of the upper and posterior border of the cerebellum."

Prof. Bastian evidently bought a shilling bust at a chemist's shop, and because the occipital eminence was not marked thereon, he denies the phrenologist any anatomical knowledge. Had he been less biased, and a sincerer investigator, he would have bought a standard book, say "Combe's System of Phrenology," and he would have found therein (page 75, figure No. 3) the transverse ridge of the occipital bone pointed out, and specially marked (No. 48.) But quite apart from the phrenological bust, Prof. Bastian might know, if he has studied anthropology, that female skulls are known to differ from male skulls in the larger curve of the occipital bone. The projection of the occipital curved lines is one of the characteristics of the female skull, and, taken together with the smallness of the head, cavities, and inion, and the peculiar formation of certain angles, Topinard says, he can recognise a female skull five times out of six; Mantegazza says nine times out of ten. This larger curve was first observed by Gall, and, as the love of children is a characteristic of the female character, and as he saw persons having either an enormous development of the occipital bone in its centre, or having it quite flat, according to the amount of love they possessed towards their off-spring, he thought it a probable seat of philoprogenitiveness.

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Prof. Bastian, after having referred to the anatomical ignorance of the founders of phrenology, concludes (page 520): "It would have been almost needless, indeed, to have dwelt so long upon the subject but for the fact that amongst the general public there are probably very many who, if not actual believers in the phrenology of Gall and Spurzheim, may be glad to know upon what precise grounds the system should be rejected."

It would have been almost needless, indeed, to have dwelt so long upon Prof. Bastian's criticism, but for the fact that there may be very many who, though not having too much faith in Prof. Bastian's investigations, would like to know on what precise grounds they should be rejected.

With all due respect to the author, I regret very much that he has not made a better study of phrenology.

What would Prof. Ferrier think if I denounced his localisation of functions of the brain, because Professor Schäfer disputes Ferrier's centre of hearing for the reason that the monkey whose temporal lobe was destroyed must have been deaf before the operation, as all his and Prof. Brown's experiments on a large number of monkeys left their hearing unimpaired. (Royal Society Proceedings, 22nd Dec., 1887.) Ferrier's localisations are quoted in all the standard books on physiology, and I might discredit their value as Prof. Bastian discredits Gall's observations did I not know better. Gall only expressed his conclusions from a certain fact which he had observed, and recommended further observations. So Ferrier announced his observations, leaving it to others to confirm them or to record their differences. But it would be very wrong of me to attribute to Ferrier things which he had never said, or to study his theories second-hand.

Prof. Bastian made a prediction with regard to perceptive centres, and delights in noting Ferrier's discovery of the centre of sight in the angular gyrus and part of the supra-marginal lobule. He remarks that Ferrier's observations require more confirmation, yet he takes no note that other physiologists made contradictory observations. The perceptive centres have been proved to be in the occipital lobe. Ferrier's observations were not wrong, but his conclusions with regard to blindness were incorrect. Yet, Prof. Bastian takes no note of the diverging views; he does not trouble himself about foreign investigators. He only notices what is close at hand: in the one case, Ferrier's work; in the other, possibly, a shilling phrenological bust.

It might be said that the localisation of the centre of sight disproves the phrenological localisation of the feelings. "But,

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quite apart from the fact that it is doubtful whether the visual centre occupies the whole lobe—Exner thinks principally the superior convolution—there is an inseparable connection between feeling and sight, a connection dwelt upon by Huschke, long before the discovery of the centre, and by Benedict at the present day. We have further to remember that the so-called centre is the register of impressions, and that these impressions form a basis of recollection. Supposing then the visual centre were destroyed, we should not only lose our sight, but also all memory with regard to it, and the capability of visual ideation; meanwhile, if only the instrument, that is the eye, were destroyed, we should still have our visual memory, but without our sight. The question is, does excitation affect the grey matter only, or does it affect the lower centres? Phrenologists are but little concerned, as they have only to deal with the physiognomy of the skull. To common sense the latter view recommends itself more. Benedict holds that only subcortical centres are affected, and that the cortex contains no motor-centres at all, in the sense of Bell. Prof. Ferrier says ("Functions of the Brain," page 230, § 5):—"It would be a matter of indifference as regards the great question of differentiation of function in the cerebral cortex, if it should appear that it is not the grey matter of the cortical regions which is really excitable, but the cone of subjacent medullary fibres distributed to them."

The notion is widespread that the founders of phrenology considered it needful to have a large development of a special part of the brain—large organ of ideality for poets, and large tune for a musical genius—but the interpretation is not quite correct. Though talents, according to Combe, depend on a superior development of certain parts of the brain, he notices the other condition of a superiority in the combination of the faculties. Persons famed for their memory of figures, like the celebrated calculating boys, may possibly have only one part of the brain peculiarly adapted, and the rest of average type, just as their other faculties are of ordinary capacity. A great mathematician, however, like Gauss, requires a superior combination of faculties, and his brain must be more highly developed all round, and not only in a single convolution. "The man of wisdom is the exact equilibrium of all his faculties, and not the increase or exaltation of any." Such was Gall's theory.

"There are grounds for believing that a high development of certain regions will be found associated with special faculties of which the regions in question are the essential basis. Thus animals possessed with an extraordinary faculty of smell have

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a relatively enormous development of the hippocampal lobule, the cortical centre of smell." (Ferrier).

The size of the brain is accepted as a measurement of power, and measurements of the head are taken to obtain an idea of the configuration of the brain. Thus modern anthropologists take the relative proportions of the cerebral lobes by noting the proportions of the corresponding parts of the skull. Mr. Galton and his followers measure the heads of University students and form tables from the results. We detect then the principle of phrenology—that "comparison of the size of heads gives us a rough guide to mental capability." True, a man with a large brain may be a fool, yet the small-brained man starts handicapped. The large-brained man has always the advantage of capacity though he may neglect it.

The only two organs, which physiologists acknowledge, are language and alimentiveness, but other faculties of minor importance—faculties which have long been disputed to have any seat in the brain at all—are now looked for on the cortical surface. For instance the phrenological organ "colour."

In a paper on colour-blindness contributed to Vol. V., part 2, of the "Proceedings of the Bristol Naturalists' Society," Prof. W. Ramsay suggests that the particular defect which causes colour-blindness may lie in the brain, not in the eye. Certain persons, he points out, are incapable of judging which of two musical tones is the higher, even when they are more than an octave apart. Yet such persons hear either tone perfectly; the defect is not one of deafness. "It must be concluded," says Prof. Ramsay, "that in such a case the brain is the defaulter, and it may equally well be the case that the incapability to perceive certain colours is not due to a defect in the instrument of sight—the eye, but to the powers of interpreting the impressions conveyed to the brain by the optic nerve. If this is the case, the problem is no longer a physical one; it falls among those with which the mental physiologist has to deal." (Nature.)

It is then a mere question, where the centre for harmony of sounds or the centre for the distribution of colours can be localised? And what is this but phrenology?

If experimental and pathological investigators have been unable to disprove phrenology, still less able were those men, who founded a new phrenology by mere observation, either of skull or brain; nay more, this school has been continuing Gall's work and naturally made the same observations. I am referring to "Criminal Anthropology."

One of Gall's first discoveries was the anomaly of the shape

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of the head of criminals. He observed the unsymmetrical predominance of the temporo-sphenoidal bone, and the defective development of the parietal bone. True, he went too far in ascribing to the corresponding brain-matter functions of conscientiousness, and to the temporal lobe destructiveness and acquisitiveness, but this proves at the utmost only a wrong conclusion; the observation remains correct as criminal anthropology of to-day testifies. The frequency of the anomalies of the central convolutions corresponds with the frequency of "moral insanity" in criminals, not that I am able to prove the correctness of the localisation of the "moral faculties" in those portions of the brain, I merely wish to note the fact, that there must be a relation betwen the deficiency of these convolutions in criminal heads and the frequency of the perversion of the moral faculties, resulting very often in "moral insanity." Anyhow it appears strange that Gall should have located these faculties in the parietal bone, long before it was known, that there is also a deficiency in the parietal lobe; in the majority of cases not only a deficiency, but a disease. For instance, Guiteau, the murderer of President Garfield (Mendel's Neurolog. Centralblatt, 1882) has had an atrophy of the parietal lobe in the right hemisphere, especially in the ascending frontal convolution, and the ascending parietal convolution was one-fourth of its length too short. The case is not a singular one, but belongs to the average criminal type, as noted by Benedict, Flesch, Schwekendiek, etc. There is another link of evidence in favour of Gall's localisation: the two central convolutions are for the first time in man, among the whole animal creation, properly developed; a fact that corresponds with man's higher nature.

The deficiency in the ascending convolutions was first noted by Huschke, and has since been observed—together with other anomalies—by Benedict and others. Even Ferrier, who does not agree with Benedict as to the nature of criminal brains, notes (in Arch. Neur. 1882) the case of a debauched female, whose central convolutions were cut into bits by crossing fissures; but he thinks such cases are rare.

A special type of criminal heads has been found out. It is noted by Galton (Enquiries into Human Faculty) and by Lombroso (*Der Verbrecher*, Hamburg, 1887) who proves by statistics that out of 100 murderers 36 belong to the murderer type, and out of 100 thieves 23 to the thieve-type. Considering the large number of criminals from temptation, failure of health, and insanity, the percentage appears to me to be a large one. The largest number to be recognized, however, is

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shown by the sensual criminals: four out of five belonging to their type.

If then one can recognise a criminal in a large number of cases by the physiognomy of his head, why should one not be able to recognise other distinguishing characteristics, agrees with Mr. Francis Galton, who says: "The general results of my introspective inquiry support the views of those who hold that man is little more than a conscious machine, the larger part of whose actions are predicable," but I must add that, though man is a conscious machine, his nature can be modified. The question is only to what extent?

In conlusion, I may note that there are a few men who do not think with Prof. Bastian that the theories of Gall were long ago exploded, and to re-discuss them one must be intellectually infirm. They simply reserve their judgment on phrenology, as, in their view, the present state of knowledge does not admit of an expression of opinion. Centres of ideation have not been demonstrated as yet, and when they will be they may disprove Gall's localisation; but to-day we can only say that, whatever may be the fate of the details of the phrenological theory, the principles first propagated by Gall are universally recognised. This much is established—that there is a causal relation between the conformation of the skull and the character; and who doubts the fact should compare the portraits of eminent men of the various professions. But beware of the faults that have given rise to the term "Bumpology." I only ask to observe the shape of the whole head, and, however little the perceptive faculties may have been educated, one must notice a marked difference between the head of a Boccaccio and, let us say, Darwin, or between the head of a Michael Angelo and the head of Napoleon.

All what the old phrenology pretends is: that it can draw positive conclusions as to the psychical character of a person from the configuration of his head, together with the assistance of certain known elements, temperament, education, and surroundings—and—if I have proved

1. That phrenology is worth a serious consideration,
2. That there is every reason why Gall's theories should be re-examined, and
3. That we have nothing to fear of such an examination, provided educated men defend our cause, the object of my paper has been fulfilled.

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THE BRITISH PHRENOLOGICAL ASSOCIATION.

The usual monthly meeting of this Association was held on Nov. 6th, the chair being taken by Mr. A. T. Story, Mr. B. Hollander's paper, on "The Old and the Modern Phrenology" (which will be found in another part of the MAGAZINE), called forth a very interesting discussion, of which we give a summary.

The Chairman said: I am sure you have been all deeply interested in Mr. Hollander's carefully written paper, which summarises in a very able manner the facts of phrenology as affected by the discoveries of the later anatomists. He has given a great many facts that are valuable and suggestive, and that I think will call forth some discussion, and I now invite those who have anything to say to let us hear them.

Mr. Fowler said: I have no criticisms to make. I think it is a paper worthy of consideration. Many facts and many points illustrating the action of the mind as connected with the brain have been presented. We need such investigations, and we need such literature connected with our Association; and I hope this is only the opening of a still fuller development of the subject from the same investigator. Mr. Hollander has certainly given more than ordinary attention to this subject. He is well read up upon it, and he is now prepared to give us other papers equally interesting. In order to command the respect of scientific men, we must present the subject in a scientific manner; and in proportion as we do it intelligently will they take hold of the subject, and it will command their respect; and we should do all we can to encourage the full development of any department of the subject that is investigated and presented. I think we owe our sincere thanks to Mr. Hollander, for his investigation of this subject, and his so full presentation of it.

Mr. Ablett expressed his appreciation and enjoyment, and commented on the necessity for more earnestness and enthusiasm on the part of the advocates of phrenology, and Mr. Fowler added that the subject is worthy of it. For phrenology is the greatest truth there is, or it is as great as any other.

Mr. Webb said—I have been exceedingly delighted to hear Mr. Hollander's paper. The comparison which he has made between Ferrier and Bastian and others, as compared with the old phrenologists, must have confirmed all of us in our preconceived views that phrenology does not suffer by being examined. At any rate, the more it is examined the more it is confirmed evidently. As to M. Flourens saying that the brain is a single organ—well, less important men than he said

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it years ago. Other people since, however, have said that the brain is made up of a number of organs. Dr. Carpenter admits it more than phrenologists in some respects, because he does not see the spiritual side of phrenology as we see it; but some of them, like Dr. Carpenter, have shewn that the brain is made up of a number of organs, and he speaks of the functions of various part of the brain. All these men have shewn us is that they are groping towards the light. And what have they found? We will give them the benefit of having, to some extent, discovered two organs, alimentiveness and language, so that if they go on at the present rate they will be till the crack of doom before they arrive at the knowledge that Dr. Gall arrived at. Mr. Hollander's paper cannot be refuted; when printed and examined the better the scholar that reads it the surer is he to come to the knowledge of the truth. If we can produce such papers as that let the people see that these are facts that are established; and that even scientific men oppose each other (not phrenologists) on the great matter of the functions of the brain. We can afford to let them differ.

Mr. Donovan said Mr. Hollander has given us a great deal of information that I have not had time or inclination to read for myself. The books referred to by him are difficult to get at, and what I do read I cannot say I always remember. There is a muscular manifestation which accompanies special mental action. If you notice, the muscular manifestation which accompanies firmness, is almost automatic. If thoroughly excited there is a stamp of the foot, and there is an expression in our language, "Whenever I put my foot down," &c. Take self-esteem: the muscular manifestation accompanying that is the drawing of the body up. The neck also is stiffer. In persons in whom it is affected, there is the tendency to draw themselves up and to assert themselves. Then in love of approbation, I have noticed the muscular manifestation is the moving of the neck from side to side, and rapid moving of the eyes in one plane. If you notice the action of ladies coming into a drawing room, the lady with large love of approbation, instead of going straight to the hostess, will immediately move her neck and turn her eyes all over the room. This peculiar manifestation always accompanies it. It is difficult to see what manifestation accompanies secretiveness, but cautiousness is easily detected.

Mr. Hollander having replied to some criticisms and questions,—

Mr. Story said this paper of Mr. Hollander's opens out a new era in phrenology. It is what I have been striving to

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bring about since the time when we established the PHRENOLOGICAL MAGAZINE in London. For very many years, from the time of Coombe, although there were many ardent phrenologists, with all the enthusiasm which Mr. Ablett wishes to see, there was really not one scientific phrenologist, and phrenology got down very low as regarded from the scientific standpoint. Now I have always felt, and as far as I have had the time and power, I have tried to show that phrenology, as established by Gall and carried out by Combe, had nothing to fear from any attacks by scientists, anatomists, or physiologists. All we had to do was to meet face to face, and investigate on the lines they took, and we might prove our case; or in any way if they disproved phrenology, so much the better for phrenologists. We don't want to be on any false footing, and the sooner we get away from any assumption that is not reality, the firmer we found phrenology. When I first studied Prof. Ferrier's work, I had some papers on it in the MAGAZINE, and I think I shewed there (I only took the organ which Mr. Hollander has referred to, that is, our organ of alimentiveness, his centre of gustativeness, and, joined to that organ, the sense of smell) that anyone who is capable of reasoning on the matter can see how closely allied is the organ of smell to the organ of taste. It does not want much demonstration to any of us to know that a certain smell or odour about noon or 7 o'clock in the evening, when we enter our domiciles, stimulates another analogous faculty—the faculty of appetite. The smell and the appetite go so close together. It is quite in accordance with our philosophy of phrenology that where two faculties seem to be allied in their effects their positions in the brain are nearly the same. They are allied in their physical positions; and so, I think, we shall find it in nearly all the organs. I am not one to say that in every case what we put on our chart is absolutely right. All science is to some extent guess-work. We get one fact, and then we grope our way to something else. We get on the wrong track, and we have to find it out before we get right again. I would not say positively that all our organs as we place them are absolutely right. I don't think, in many cases, that we have the absolute idea of the faculty. I think where we call an organ justice or conscience that we may not have the exact idea of that organ. I think we are getting close to it. And, therefore, I say, that where we place an organ, and the physiologist and the anatomist in their discoveries find that there is a centre which appears to be a centre of something else, some physical movement, some motor centre, and they tell

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us that there cannot be two faculties located in one spot, in some cases we should find it is simply a matter which requires the philosophical intellect to give us the right solution. Now, Mr. Hollander has touched the real thing that we have now got to turn our minds to, and that is to show that these motor centres are really centres of ideation, centres of a certain thought, and that when the electrode is put to the brain in a certain position, and it makes the dog move its ear, or leg, its lips, or turn its eyes, it does not necessarily follow that that centre is so touched, and which results in the monkey, say, moving its arm, it does not necessarily follow that that centre is simply a bundle of nerves which have to do with moving the arm, etc. These may simply be physical correlatives of idea-centres in the brain. So I say that it does not necessarily follow that because a certain centre is the region or the place of origination of a certain physical or motor movement, that it precludes the possibility of that also being the centre of a certain form of idea, or we might put it, of thought. But there is not time to pursue this point further. All this only shows that phrenology is making its effect. Recently, at the Church Congress, the Archbishop of York, in speaking of the position of the Church, or something analagous to that, took occasion to refer to phrenology (it is difficult to see where the relativeness of the subject occurred, but, anyway, he referred to phrenology), and he spoke of it as the false science leaping far beyond its facts. From the tenor of his remarks it was quite plain that, like Prof. Bastian, he knew nothing of phrenology. He made this strange remark, that the scalpel of the physiologists, in their investigations, had pursued the matter of the brain to the remotest corner, and in doing so, it had failed to find any conscience. That is an illustration of the foolish way in which an important subject like the functions of the brain is pursued by men of eminence who ought to be able to weigh evidence, and to know how to go about the investigation of truth. Here is a man, the Archbishop of York, really believing that it were possible if there were a centre, an organ of conscience, that it ought to be possible to get it on the point of a scalpel. The thing is so ridiculous that one can hardly conceive it possible for a man of his undoubted intellect to base an argument on that, and therefore say: this being so, all these common centres for physical movements and physical function being found in the brain, it proves to demonstration that there is no centre in the brain for the superior faculties.

Mr. Morrell, in proposing a vote of thanks to Mr. Hollander,

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remarked on the fact that some of Dr. Gall's names of organs were given from the expression of their perverted condition, as destructiveness, which he called "murder," acquisitiveness, which he called "theft," and so on. He agreed therefore substantially with Mr. Story's criticism on the nomenclature of the faculties.

The motion having been seconded, was carried with acclamation.

PHRENOLOGY AND MENTAL ASPIRATIONS.

IT is its most transcending feature that all humanity believes in and worships some Divinity, some higher power than itself—whether one deity or more. And, upon this belief and worship—its tenets and its tendencies—are deeply graven the characteristics of the race and the time. We see the Supreme Power adored in all its vastness, or we see it worshipped through pattern saints. We see, in more credulous times, or more reverent, heroes and nobler men transformed into gods and venerated; and we see the conceptions of angels the objects of worship and emulation. All men possess the inherent concept that there are higher beings than themselves to look up to and imitate; that there is something better and nobler to look forward to and to be attained than the present. Of the imperfect being, the conviction of a perfect is the supremest birthright. Emulation is the seed of perfection. No one can be satisfied with himself who sees or knows of superiority. Beauty of form and perfection of action are the most powerful stimulants to observers. It is the idea of perfection in the mind of the artist that is ever striving for its manifestation, and giving life to the productions of the brush. A courageous soldier is a stimulus to the whole army. A superior orator or musician is the creator of emulation among all other speakers and musicians. The veriest sinner must possess his idea of a saint and a Saviour—more reverent than his own devilishness. The drunkard in his better moments will despise his own condition, and feel his fearful inferiority to a temperate and a nobler man. The greatest self-revulsion to the low, the ignorant, the undeveloped, the lewd, is felt in the regard of a superior being.

All ambition is devoted to the endeavour to produce something better than the thing under immediate observation. It is the tendency to improve, and to head and lead. None are content to let the material remain raw; something must be done with it; and that something a little better than has

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been done before. There appears to be more or less of this divine element infused into all departments throughout Nature.

The standards of all men are in harmony with, and demonstrate, their own tone and development of mind. With experience and knowledge, the mind expands, takes in more, and embraces broader, higher, and more liberal views of men and things: the standard is raised accordingly. With man's advancing intellect, the god he worships becomes less angry, jealous, revengful, and tyrannical; but more kind, forgiving, fatherly, and spiritual. So his views of a future life vary with the expansion and elevation of the mind. All the views of God, futurity, and the unseen, are modified with the decrease of the animal, and the augmentation of the spiritual nature. The human mind has a tendency to grade and classify—to give qualities and degrees of even goodness and perfection. Hence each age had as perfect a conception of a God as it is capable of. Next to Him in the modern religion comes Jesus Christ, the medium between man and God. After, there are Moses, Buddha, Confucius, Mahomed, John the Baptist, and a host of leaders among men—as varied as they are great. Probably no intelligent beings exist—certainly not human—that do not conceive of powers and qualities superior to themselves. Some, however, are more satisfied with themselves than others are. Among all mankind, from the lowest type to the highest—and the higher the more marked—there is a desire to move upward, to excel, to raise the standard, and to become more god-like. The consciousness of superiority in quality and strength is the great moving power on earth. Hence, all nature looks to the stronger and the better. This looking up to superiority produces the longings that stimulates to action. It is the mighty lever that moves all nearer and nearer to perfection.

Nature in every department improves the most rapidly and becomes the more valuable where the most and best attention is directed. With men and women, as well as with animals, birds, flowers, and fruits, the most superior tone and quality is attained by the greatest attention. Nature alone will go on perfectly herself, for the best and the strongest will monopolize, while the poorest and weakest will go to the wall. But man has duties: let him recognize the laws of heredity, let him put into practice his knowledge of those laws, and make suitable selections in marriage. By this he will help nature; diseases, deformity, and weaknesses will eventually be crowded out of the human system, and better

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stock and superior quality will take their place. The whole structure of nature and man will be raised. But before this can take place men and women will have to guide their love by reason and practical judgment: not plant love in the hot-beds of money, beauty, rank or fashion.

There are now some splendid men and women in the world; they are like diamonds with unsightly defects. It requires pure blood, healthy digestion, uniform circulation, nobility of frame, harmony of action, and elevation in quality of organization, all under the control of a superior type of mind, with all its powers and parts fully developed and legitimately exercised, to produce anything like perfection in man.

The course of life should be free, pure, and unobstructed. Instead of that, man has filled it with every variety of foulness and impediment, the result of his depraved and perverted nature. Even to-day we make slow, very slow advance: our religion has not a very sanctifying or controlling influence, and our civilisation, such as it is, with all its selfishness, vanity, fashionable puerility and intemperance, has many serious impediments to a high standard of action or tone of mind. The ordinary man lacks breadth, elevation and clearness of mind; he lives too much in his physical nature, and is too conscious of his animal and present wants. He is not sufficiently alive to his future wants and conditions. He is satisfied to live in his surroundings and enjoy the sensuous pleasures of the day. He lies and rolls in his circumstances: the fashions and popular standards of the multitude are high enough for him. He who starts life with a fixed standard and with established habits and opinions will soon be left behind by a progressive and reformative age that sees with growing eyes and thinks with expanding minds. The ignorant seldom change their opinions. Their conceptions are the same through years and years. It is the educated and enlightened whose ideas and opinions change with every reliable additional fact on subjects they are investigating. The ideas of God and everything else are very different in the cultured man and the boor.

As mind is unfolded and human nature is understood, man becomes more valuable: the mantle of charity is larger, the chances to do good multiply, and the mind grows more receptive and capable of enjoyment and suffering. The ignorant see with uncultivated eyes, and think with uncultivated minds; they think not but that they have seen the whole, and have taken everything into account. Educated eyes and minds see and take much more into account, and this difference in education makes a vast variety in standards, for the

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wider the scope of reflection the more deeply into the distance is seen what yet remains to be penetrated. It is an unfortunate state of society when men of different education and calibre, and possessing different standards criticise and condemn each other because they are not all on the same platform, each one wanting all on his own side.

The more accurately we know ourselves mentally and physically, the higher will be our standards: the more we develop our moral and spiritual natures, the more value shall we put on ourselves. Man requires attention; and to this end is dedicated phrenology, which throws more light on the moral and spiritual nature of man than all the theologies put together. It gives us a true system of natural religion.

There are powers combined in the nature of man which, when brought into good action, make him highly responsible for his conduct. They form the supremest part of man—his superior brain. The first faculty in this superior brain is causality, which enables men to comprehend principles and objects, and understand their bearings. It generates thought, originates ideas, and gives judgment and power to plan and lay good foundations for future actions. It opens the mind to new forces; it liberalizes it, so as to give scope to thought. It may be equally active with the mechanical as with the moral tendencies.

All the moral faculties are adapted to certain fundamental principles, as connected with man's moral and religious nature. A leading moral faculty is conscientiousness, adapted to the fundamental principles of justice, right, duty, obligation, truth and equity. It stimulates a man to do right because it is right: to discharge every duty and obligation, and to live a true, consistent, and circumspect life. When cultivated, its influence is most powerful in regulating the actions of the mind. Every fundamental principle is established on an eternal, unchangeable foundation, and becomes a permanent law. Certain things are right or wrong the whole world over, and throughout all time will never change. Justice is justice, and can never be anything else. All truth is established in justice; all deviation from truth is a violation of justice. The straining of a point, the compromising of a principle to gain an end, are unjust. A true life must eternally be an honest one.

Hope, in its highest sense, exists in the principle that there is no end: that there is an unceasing continuation of existence. It is the intellectual mirror of immortality: it gives the consciousness of something beyond the present. It is the sustaining power which confers the idea of another trial and

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another chance. Its watchword is eternally the To Come! Hope exerts a sustaining influence upon every step we take, every breath we draw, and every act we do; it is the last thing to leave man in his trials. A man with large hope has large and expanded ideas and plans; he carries a high head, and is sure of success in this life, and something better hereafter. It is the best medicine he has, and the best antidote.

Another elevating and sustaining quality of the mind is spirituality; or, as it was at first called, wonder and marvellousness. Spurzheim has defined it as admiration and the belief in the supernatural. Others have called it the organ of faith. My brother, O. S. Fowler, and myself, after several years of observation, changed the word from marvellousness to spirituality, as embracing more fully its nature. It gives the consciousness of spirit-life and influence, and communion between spirits—the communion between the human and the Divine existing in prayer and supplication. It is the element of faith and belief; it opens the mind to spiritual impressions, and disposes one to think of the unseen and the unknown. In other words, it is the spiritual faculty of seeing spiritual things; it renders the mind impressible to the wonderful and the marvellous. With its aid the intellect can look deeper into a subject than other faculties. It lifts the mind above the material and sensuous life and objects, creating faith in the spiritual, in Divine interposition and the benevolent dealings in Providence.

Benevolence engenders kindness, sympathy, and tender feelings towards fellow beings, or those that have similar susceptibilities of feeling, enjoyment, and suffering. It disposes men to make personal sacrifices, if necessary, to relieve distress, and spread happiness. When cultivated, it gives largeness of soul and nobility of nature; it crushes selfishness, or turns it into charity and liberality. No character can approach to perfection without an active and cultivated benevolence; for none can have a large liberal, charitable spirit without sympathy. No other faculty is capable of more growth and cultivation than this, for the world is made up of want, distress, and ignorance. Its proper use can give more happiness to both user and recipient than any other. Its manifestation is in charity and pity. Society cannot be salutary without the mellowing influence of benevolence. The principle of brotherly love is centred in it.

Veneration is the highest organ and the supremest element of the mind. It manifests itself in obedience, respect to the superior, humility, and worship. It creates respect for laws made for our benefit, and regulations adapted to the general

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good; veneration for places of learning, religious institutions, and memorials of antiquity; and reverence for the aged. Veneration elevates the mind and exalts human nature, leading men to properly value themselves and others. It gives them, too, the idea that they have been created by a superior Being, thereby producing dependance and humility. Institutions—religious or otherwise—will flourish best where the greatest and most active veneration is found.

From the lowest animal desires and passions, every step taken is upward and onward; the purely selfish feeling will improve till it reaches the purely benevolent; and extreme self-love will culminate in a supreme love for the Ruling Power of the Universe. L. N. FOWLER.

THE EDUCATION OF MAN.

BY JOHN GEORGE SPEED.

VI.

POLITICALLY, I admit, we are, except perhaps America, the freest nation in the world. But I assert that our political liberty is a cover and an excuse for an industrial and commercial enslavement of man, which is of the direst description—infinitely worse, indeed, than the black slavery which once prevailed in America; because in the case of the latter, as contradistinguished from that of the former, human lives were not held of no account; and because, moreover, the American slave, hard though his lot, was not called upon to endure in addition, like the British slave, the bitter mockery of having it perpetually dinned into his ears that his slavery was freedom, not, like him, complacently invited to join in an exultant pæan of thankfulness for his slavery, such as ascends from press, platform, and pulpit, unceasingly throughout this country. I assert also that our political liberty is equally a cover and pretext for a social despotism of a most refinedly cruel and inquisitorial kind—a despotism of convention, tradition, uniformity, and formalism, which has probably no parallel throughout the world, and which has made existence in England for many a high or spiritual minded man well nigh unendurable.

Spiritually, I admit, so far as externalism goes, this country stands immeasurably above all others; but then I assert that our public religious system is to a large extent but a screen for the most selfish worldliness, the grossest immorality in private life and in business, and the crassest materialism at

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heart, evils with which England has become corrupt to the core. I do not say that other countries have not also become so, but my object is to show that my country is not better than other nations, though I make this reservation—that it is at least this much worse than they—that it seeks, as they do not, to hide its defects with such a Pharisaic assumption of superior sanctity, a fact which makes its sins all the more revolting.

The absence from the English character of emotionalism, of imaginativeness, and of the love of the beautiful, has, I am convinced, much to do with these typical characteristics of our race, which have excited, where, indeed, that absence itself has not been the cause of complaint, the objurgation of Heine, of Thackeray, Carlyle, Ruskin, and others. I fancy, also, that to this deficiency in the English nature may be traceable the fact of my countrymen being, as Professor Huxley and others declare, so exceptionally disliked on the continent. And I maintain that just as no number or extent of bodily or even intellectual perfections would compensate in a man for the want of a soul, so no number or extent of other good qualities in my countrymen can compensate for their deficiency in those I have named, which are the soul, so far as being the expression of it is concerned, and without which it has but a mechanical existence. It does exist in the man under such conditions, just as the Divine Being, by virtue of His omnipresence, exists in the worst of mortals; but, like Him, it does not exist there in another sense—that is, as a quickening and vitalising reality.

We claim to be so eminently a religious nation because our land is covered with churches, and a large number of us make a point of attending them with punctilious regularity and external devotionalism. But if we shut out God by the door of the heart, of the emotions, He will not enter by the window of the intellect; and we cannot compromise with Him for the exclusion by having a purely religio-business-like sort of standing appointment to meet Him at a certain edifice every Sunday. If we exclude Him from our inmost being, our churches are but hotels where we pretend to receive the Most High as royal and other personages sometimes entertain distinguished guests—instead of entertaining Him in our own homes, our own souls. There is about as much true religion in the one as there is true hospitality in the other. But there is this difference between the two, that in the former case the presumed Guest is never there, never there at least for those who thus insult Him. He, unlike earthly visitors, will have no reception of ceremonious

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etiquette where there is no welcome in soul. Nay, though His pretended host may go through the form of eating and drinking with Him in what is called the communion, His presence is as imaginary as was that of the phantasmal guest with whom the hallucinated one we have read of was wont to sup. Our multitudinous churches, of which we boast so much as a proof of our spirituality, are, for the most part, but chapels of ease in a new sense, that is, as being used to relieve us of all necessity of divine service in that true temple of the Divinity, the soul. Indeed, so little is He known there that our costly and beautiful ecclesiastical buildings are suggestively like the monument which we read St. Paul saw at Athens dedicated "To the unknown God." They sometimes seem to imagination to bear the same inscription, only in their cases the "unknown" has an infinitely more mournful meaning, because implying that He is unknown, not, as in the former case, intellectually, but in that deepest and truest sense—subjectively. But with such a religion usurping the place of real spirituality in this country, and than to get true action or passion out of which, Ruskin says, it would be more difficult to get lightning out of incense smoke, what can there be but animalism, corrupt commercialism, and materialism as its necessary and inevitable concomitants?

The deficiency of that which is so pre-eminently the soul element in character amounts indeed to a sort of spiritual cretinism in my countrymen; and that external high civilisation and culture which is so largely diffused amongst us, indeed I might even say the physical comeliness which so distinguishes us, especially our women, who in beauty, I believe, surpass those of all other countries, serve to make this defect all the more striking, and more repellent by contrast. We are confronted by the anomalous and saddening spectacle of an heroic, intellectually great, and marvellously enterprising and industrious community, than which no race has had so vast an opportunity of realising the high distinction of being a standard of spiritual enlightenment and progress, of the arts and refinements, and all that is elevating, for humanity, doing what? Bartering away its high birthright as a nation for a mess as of sensual pottage—for the sake of a larger share of commercial and material prosperity than is enjoyed by other nations, merging the divine nature that is in it, as in all mankind, in order to dedicate itself exclusively to the one absorbing and, in the extreme to which we carry it, soul-corrupting pursuit—to fail in which it has been said with bitter irony is the Englishman's only hell—of accumulating gain.

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We see it, by its educational system, starving the souls of its children, in order to make them the tame abject slaves of the merciless commercial and industrial oppression to which I have alluded, and only beginning to dream of scientific instruction for them when its financial success is threatened through the superior knowledge of practical science which foreigners possess. We see a people worshipping those who acquire wealth, no matter by what means, worshipping them with a servility which is a degradation to the manhood and a reproach to the civilisation of our country, and places it in one respect below the "heathen" Chinese we so much despise, but who, at least, to the extent of giving the preference, in social distinction, to learning over wealth, are more civilised than their despisers. We see a nation glorying in its shame by ascribing the commercial and material advancement it has made, at the expense not only of all higher aspiration, but also of all moral principle, either as to the treatment of other nations or of its own industrial classes, to its being the favourite of heaven. And we see it by this blasphemous conceit confirming itself in those defects which I have pointed out, and thus sinking itself deeper and deeper in the perdition in which through its gross and brutal materiality it must assuredly be whelmed unless in due time it repent and forsake the downward path it has chosen. Thy commercial prosperity the pledge of a covenant with heaven, oh, England! Rather is it the pledge of a compact such as that of Faust and Mephistopheles. Thy lease of power and riches is not, like the fabled German wizard's, a span of twenty-one years: it has already extended over more than a thousand years, but thou hast purchased thine as he did his at a soul-ruinous price. And be assured that unless thou avert thy doom by a bitter though tardy repentance the day fast cometh for thee also in which thy Mephistopheles shall claim his own.

Alas! would that the charge of selling its soul as a nation for wealth alone were all the indictment I had to make against my country! I see it in addition sinking into such a state of appalling immorality and materialism that by eminent writers it is pronounced the most unspiritual nation on earth, as indeed I am convinced it is; and the description of it by Dean Swift as the most immoral nation in existence, though I am willing to admit this might be exaggerated, proves yet truer to-day than it was when he penned it. And this despite our Exeter Hall Missions, our multiplication of churches and bishops, and other evangelising agencies; all so many mill-stones round the neck of the nation, which will but increase

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the momentum of its descent into hell, that is, in so far as they are unprompted, unanimated, by true spirituality; and they are prompted and animated by but very little.

The defect in my countrymen of the absence of enthusiasm, of the imaginative instinct, of the love of beauty, is not that inconsequential, superficial thing which some shallow or insincere apologists for it so lightly declare it to be. It goes down deep to the roots of character, and threatens to prove the source of incurable decay in our national life. We call ourselves pre-eminently a pious nation, yet our whole system of education, private and public, our whole social system, our commonest principles and sentiments, our very proverbs, deemed so wise, are directed towards eliminating soul from our individual and collective existence, towards crushing the divinity out of man from his very birth, that is, by the discouragement of all enthusiasm, of all impulse, of all emotion, of all love of and craving after the beautiful and ideal. And what is the consequence? Train up a child on the principle that mere worldly expediency and success, to the exclusion of all that is expansive of the soul in emotion and sentiment, is the true thing in aim and aspiration, and that child comes, by an easy and natural analogy in thinking, to suppose that animalism is the true thing in recreation, and materialism the true thing in creed. Hence, I firmly believe, have sprung all the evils in British character which have provoked, for example, such thunderous denunciation from Carlyle, such severe deprecation from Ruskin.

Without enthusiasm and imagination, without the love of beauty, true morality, true spirituality cannot exist. Those very emotions and dreams and enthusiasms, those very inexpressible and indefinable yearnings after material beauty which from our childhood we are trained to discourage as though they were but Satanic promptings, Satanic witchery, to lure us to destruction, are but the stirrings of heaven-born instincts, but the Divine indispensable means to prepare our souls for the immortal happiness, the spiritual beauty, which are the heritage of us all. Enthusiasm, the imagination, the love of beauty, ah! my young reader, let me conjure thee to preserve these, despite all counsels of heart-hardening and truth-distorting worldly wisdom to the contrary. For it is by virtue of the preservation of these that the child is indeed often the father of the man; and the monition which these give to the child, the youth, are high above the behests of parents, and of all other earthly counsellors. We have from our birth an existence as independent of that of the former as it is of that of the latter; and owe to our inmost individuality, which is the

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Divine part of us, and not to any human being, parent or otherwise, our first obedience. That obedience we should yield in our heart to that divine inmost, whatever external concession we may be compelled to make to that which is contrary to it. For it is the inner, the intuitional, the self-conceptive, more than any external, influences, which are really the educational agents that will mould us into the image of true and celestial beauty.

Cherish, my young reader, thy early dreams and emotions; trust them implicitly where they point—no matter what they point through—to that which is high and noble morally and spiritually. Let them never be dispelled by the rude sneers about practicality and the cant about common-sense with which thou shalt be assailed on every hand. Let not thyself be persuaded, as often thy parents and the chastest and to thee dearest beings, and sometimes thy own passing feelings, reflections, it may be from adverse influences without, would suggest to thee that there is something in them forbidden, ay, almost, licentious, because they seem to hover occasionally on the borders of sense. The Divine Mystic has an educational meaning in all this, which will be made clear to us in due time and in His own way. He does not proceed in His education as earthly educators do, by one uniform, arbitrary method, without heeding distinctive individualities—nor even by ignoring our humanity—in order to impose upon us a sudden change called conversion. That would be a sort of cramming too like human processes, and would leave us spiritually, as our earthly educational systems leave us mentally—and, indeed, spiritually too—worse than before. He is, as William Howitt says, "God of a steady, gradual, and regular development and knows no rents and jumps" in His system. He does not seek to bring about our exaltation by the man-approved method of wrenching us from our nature, forcing us from our individuality, from our very selves. But He takes our individualities, our human senses and passions, our enthusiasm and love of the objectively beautiful, as the materials ready to hand, and gradually, transfiguring these into the heavenly, uses them as the agents in our redemption. For just as science declares that one body cannot act upon another apart from it, without an intervening medium, I say that God morally cannot and really does not act upon the human soul except through the medium of man's mental and emotional conditions. He does not descend upon us and carry our souls as by some mighty overpowering force, with which our own will, our own consciousness have nothing to do, as some theologians believe He does. No, he

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comes to us with a persuasive, gentle power, power so gentle as to identify it with our own free agency; as for that, for our individual independence, He has an exquisite reverence, if I may use this expression of Him, though earthly parents and rulers rudely traverse and override this, enforcing mechanical obedience at the moral and spiritual cost of those from whom they enforce it. He leads us on by these human means to a higher enthusiasm, a conception of and yearning after higher beauty, till, to use the phraseology of Plato, we reach on to the thought of the uncreated loveliness, and at last know what true beauty is.

Ah! young enthusiast, young dreamer, once more I implore thee to cherish the dreams and enthusiasms of life's morning, for in them lies the wisdom of the immortal gods. Oh! exchange not the atmosphere of divine light and life which thou breathest whilst thou cherishest these inspirations for the loathsome squalor of false and pernicious thought and feeling which traverse and belie thy inmost and truest instincts, under whatever charlatanry of phraseology it may be sought to be imposed upon thee. But trust to thy instincts, to thy exuberant feelings and emotions; and for thy eternal inmost's sake, fall not by crushing them or allowing them to be crushed within thy bosom, into that deadly rest which thou seest everywhere around thee where all should be fiery motion, that rest which is worldly ease and comfort and peace, but which is spiritual death.

Thou holdest in thy hand a clue which if thou keepest in thy grasp shall lead thee, through much mystical darkness, it is true, through much terrible unrest and anguish of spirit, through storms of tribulation which shall rage like those of hell, about thee, convulsing thy being to its centre, but lead thee through all these to eternal truth, to eternal peace. Ah! cling fast to that clue, for it is as the "silver cord" which the Theosophists tell us unites soul to body, but if thou partest with the clue the parting will be as the severing of the silver cord, leaving, to continue the Theosophistic parallel, but cold inanimate clay indeed. It is the realisation of this spiritual misery and desolation which Bailey describes when he says in "Festus":—

> The sacred secret hath flown out of us,
> And the heart's broken open by deep care,
> And curse of a high spirit famishing
> Because all earth but sickens it!

The condition is that terrible one to which Emerson refers when he speaks of "the high idea" dying out of men "leaving

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their unperfumed body as the tomb and tablet announcing to all that the celestial inhabitant has departed."

To my assertion that the love of and passion for beauty is essential to true education, a necessary element in the evolution of true spirituality, exception will, of course, be taken by those who hold the mechanical and external theory of education, and who understand the meaning neither of true beauty nor of true spirituality. But "the beautiful," says Goethe, "is higher than the good: the beautiful includes in it the good." This is so, because the beautiful comprehends all excellence, and must therefore be higher than and include the good as the whole is greater than and includes the part. Yet how enigmatical and absurd would Goethe's aphorism appear to your average modern Briton, whose conception of beauty is, in its highest form, but that of something that ministers to the sensuous appetites and the passion for material luxury! He seems, indeed, to cherish rather a contempt for the love of beauty as an effeminate, finical thing, not compatible with that masculine vigour of mind of which he thinks he enjoys such a monopoly. But is God effeminate because He has hung the heavens and enamelled the earth with inexhaustible beauty? Were the old Greeks effeminate, who brought heaven closer to earth by their divine and passionate conceptions and executions of the beautiful, it is true, but whose statues of their deities combine such sublime majesty with their beauty that we might half dream the mythological communion with those divinities to have been a fact, and that deific beings themselves stood as models for these creations? Were the glorious people who included such a race as the Spartans and who could wage such heroic fights as those of Thermopylæ and Salamis effeminate? If the love of beauty were effeminate we should find it in its highest phase, more in women than in men, and poets would be more numerous among females than among males, but the reverse is the case. Out of strength cometh sweetness, and I say that the truest love and highest conception of the beautiful will only be found in the strongest and most vigorous minds. But alas! it is true that there is frequently found in another class of minds a poor counterfeit of it, a kind of prettyism and finicality, the offspring of the silly, sickly ladyism of the age, which seems to me to be fast taking the place of true refinement, and, indeed, undermining the manhood of this country, so that there is some danger of the fabulous story of Samson and Delilah having a realistic but national parallel.

(To be continued).

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PRACTICAL PHRENOLOGY.

By JAS. COATES, PH. D., F.A.S.
(Member of the British Phrenological Association, London.)

II.

APPLIED PHRENOLOGY.

IN examining, keep the relative size, largeness, fullness, smallness, etc., of the various organs and their groups in your mind, mentally combining or balancing the same to the best of your ability. Then give the result of your reflections in simple English to your visitor. You can point out whether they are imaginative, inventive, executive, logical, argumentative, affectionate, respectful, truthful, ambitious, courageous, moral or immoral, sly, economical, musical, or mathematical, possessing a good memory or not, where most active, or most lacking. All this can be expressed in a straightforward, courteous, telling, earnest way, and will do more for phrenology, for yourself, and the person examined, than by the other method referred to. Why? You speak to the comprehension of the individual, to his or her knowledge of themselves, and to the reason—understanding—by facts, comparison, and illustrations, etc. Having gained the intellectual assent and confidence of the person by this mode of procedure, they will be all the more ready to benefit themselves by such advice as you have tendered and have deemed most suitable for them.

So much for reading character; but your reading will not be complete unless you give good advice therewith, according to the circumstances arising for its necessity. The simplest and most direct way to give advice, would be, 1st: To refer to health as affected by temperamental conditions and character, or character as affected by temperamental conditions and health. What conditions or course of habit will be most conducive to beneficial results, health, vigour, stamina, etc. Bearing in mind "that tone of mind is dependent upon vigour of organisation." Whatever improves or deteriorates the latter, must be beneficial or prejudicial to the former. Then reference can be made to those organs (by name, now, if you like) whose actions are excessive, or comparatively ineffectual. Commence at the domestic instincts or faculties, and work along the base of the brain, upwards, sideways, and forward on the head, making mention of the organs upon which you wish to call special attention. Thus, you might have to say, "Self-esteem is not so full as it might be to your

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advantage; endeavour to bear this in mind and place a higher estimate on yourself . . . endeavour, etc," or proceed to dwell on the importance of self-esteem* as a sentiment, its value in giving dignity, resolution, quiet force, and decision to character, etc.

Again, "Approbativess is an active and leading organ in your head. Your comparative want of "self-esteem" is unfortunate. You are ambitious, desire to be made much of, (praised, flattered, petted). You are too much influenced by censure or praise. You want quiet force and decision, etc." You may show where "approbativeness" is liable to perversion; "the danger arising from undue sensitiveness; love of attention," etc., when such remarks are necessary, and so on, with such combinations† as may demand some words of warning and guidance. For example, moderate "self-esteem," large "approbativeness," "cautiousness," "secretiveness," large "firmness," average "conscentiousness," and large "acquisitiveness," are not at all improbable combinations. A thousand other combinations of more intricate character will arrest your attention as you grow more observant and more experienced, and will demand solution at your hands.

In this way by calling attention to the organs and their location, you can point out, what to cultivate, and what to restrain and how, in the most direct and advantageous manner. When giving your concluding advice you may with mutual benefit mention certain books, (which you may introduce) as suited for the instruction and well-being of the person examined. Sometimes there may be habits of such a character, that your delicacy, position, or that of the person examined, or the presence of other persons at the examination, may make it difficulty for you to say anything in a pointed or judicious way to the patient.‡ The difficulty may be solved by strongly advising your client to read such and such a book. It matters little whether the work is on phrenology, tobacco, or matrimony, as long as the subject matter of the books recommended, either gives the advice you want to give, or adequately supports the advice you have already given.

Be faithful, never flatter, never speak simply to please yourself or gratify the vanity of your visitor. Never give foolish advice, "be sober-minded" and diligent in business.

* Read "Self-esteem," an essay, by J. G. Speed. Post free, 2½d.

† For an example of combinations, see "Fowler's Self-Instructor," post free, 2s. 3d., and "How to Learn Phrenology," post free, 7d. Wells' Handbook of Phrenology and Physiognomy, 3s. 6d.

‡ It is important as the phrenologist acquires the ability to give Hygienic advice, that he should do so, and in the delineation of character to omit nothing which should be spoken about.

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Do not expect of men and women other than their organisation and brain development seem to indicate. At the same time do all you can to foster and encourage the good, the noble and true in all who come under your hands, by dwelling on future development in intelligence, morals, or character, business or professional success possible to each, through the cultivation or restraint of certain faculties, etc. Do not allow yourself to be misled by false or pretentious mannerisms, but trace these characteristics at once to their seat in the brain, and account or allow for their influence at true value.

Other suggestions may be given here in passing. Always be self-possessed, collected, speak in the name of phrenology, eliminate the personal, and remember you are standing on a neutral platform. Be free and smooth of speech, adopt an illustrative, rather than an argumentative style of matter and manner in address. For one person who can appreciate a logical disquisition, ten thousand can appreciate the beauty of an illustration. Your work is to educate the masses, to lead them from what they think they know, to what you know of them, of human nature and its possibilities, at least from your standpoint. For plainness and directness of speech, sound English, you have in John Bright or C. H. Spurgeon most notable examples: what one has achieved in politics and the other in theology, you may honourably strive to do for phrenology.

As a public speaker, don't read papers (although writing makes an exact man). Study your subject well, make use of headings or notes if you will (use as few quotations as possible, and when you do let them be accurate). Deliver yourself in homely, simple, and everyday language. Speak *to* the people, not *at* them. Don't go out of your way to pulverize your opponents. State your truths and illustrate your facts, and when you can, avoid technicalities. If compelled to employ them, without apology to your audience or making use of the pedantic "that is," explain what you mean briefly and clearly.

The style of address used in the consulting room should be continued on the platform. Before commencing to lecture it is advisable to be well provided with diagrams, busts, and portraits of well-known persons, celebrated or notorious, and a good phrenological set illustrative of the temperaments and the organs. You can then lecture to the eye as well as to the ear. You will thus double your audience and secure fourfold attention. As to matter of lecture, just seek to drive home phrenological facts in their varied applications; and last, though not least, aim to secure professional patronage. If you succeed in the first, you are most likely to succeed in

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the latter. A man may be a good lecturer and an indifferent examiner. In this later department you must aim at being as perfect as possible. It is here you must make your reputations as a practical man. "A real helper to your fellows." Of course the more actual knowledge you possess of life, close contact with your fellows, habits, interests, and of trades, professions, the better you will thereby be fitted for your work.

Now as a further preliminary to practical work grind yourself well on the general principles of phrenology as set forth in the books you have read.* Seek less to harmonise the

I.—MORAL AND INTELLECTUAL TYPE OF HEAD.



PROFESSOR DRUMMOND.
(*Author of "Natural Law in the Spiritual World."*)

differences between authorities (which are trifling indeed considering the recent growth of the science) than by personal investigation to satisfy your mind of the truth of these principles. Also be careful to extend your reading as opportunity may afford.†

First.—Make yourself proficient in the location of the organs and their groups, on the living head (always bearing

* Story's Manual of Phrenology. Post free, 1s. 8d.

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in mind that the faculties of the mind related to each other are represented by organs grouped together in the brain) so as to be able to point out unerringly the location of any organ at a moment's notice.

Second.—So as to be able to approximate to the exact size without the use of tape, accustom your eye to take measurements. If you were an artist, you would not take out "a two-foot rule," or tape line, to take the dimensions of a lady's nose before you painted her portrait. Neither should you require to do so in order to paint her mental portrait. While thus training the eye, there are some measurements which you might take to advantage, such as, 1st: The circumference measurement. Pass tape round the head over "individuality" "destructiveness," and "parental love." 2nd: The coronal height of head. Take your measurement from the lower side of the orifice of the ear (*a*)—*meatus auditus*—to the corresponding point on the other side of the head, over (*f*) "firmness." Measure from the lower side of the root of the nose (*b*) to the lower side of the occipital spine (*c*), over individuality, eventuality, firmness and parental love. These three measurements will give you a fairly adequate idea of the volume of the brain. Additional measurements can be taken such as anteriorly, from ear to ear, over individuality, to get the length or volume of perceptive brain, inferior anterior lobes, and from ear to ear, over causality, for the length or volume of reflective brain, superior anterior lobes.* These measurements will be referred to in my next lecture.

The average size of the head of an adult male (British) is 22 inches in circumference, with length and coronal height about $14\frac{1}{2}''$, as in measurements 1, *a f a* and *b f c*. This size I would mark on register, 4 or average; $22\frac{1}{2}$ inches with corresponding length and height, I should mark 5 or full; $23\frac{1}{4}$ 6 or large; $23\frac{3}{4}$ or 24, 7 or very large; 21, 3 or moderate; 20 inches, 2 or small. For an inch less in circumference, with corresponding measurement in length and height, I would give the same mark to the female head. There is in practice a difficulty here, as much will depend upon what register or chart you mark, how far full, large or small, may represent the state of things in reality. In this you must be guided by observation and your innate common-sense. It is advisable, whenever you can, to either give a full verbal delineation of character, or a carefully written one. In

* In taking the frontal measurement over individuality, 13 to 14 inches represents anterior lobes of great power, lesser measurements in lesser proportion, $12\frac{1}{4}$ inches, a good head, 12 full, 11 average, 10 or 9, etc., cabbies, ostlers, servants, and the non-governing groups of humanity.

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either case you will be in the best position to state what you think. Charts, registers, however carefully marked, are, to third parties who were not present at the examination, misleading.

II.—WELL-BALANCED TYPE OF HEAD.



PRESIDENT PAYNE, of Nashville University.

As a phrenologist, you will take into account all the influences as represented by health, temperament, and organic duality. Physiognomy, habits, mannerism, and what not, are not absolutely necessary, but form useful auxiliaries in estimating character. Nevertheless, the size of the brain and its form, as a whole, is the rock upon which you must take your stand.

Size and form of the head as a whole, and size and form of the head in parts, may be estimated thus: Take a side view of the head, and you may divide that view into three parts or hypothetical regions thus: 1. As the region of the moral and aspiring faculties—as that part of the head above an imaginary line drawn from the upper part of (com)parison to the upper part of continuity, ½ or ¾ of an inch from the apex of the occipital bone *o a*. 2. As the region of intellect—that anterior part of the head in front of a line drawn down from

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"cautiousness" to "alimentiveness." 3. The region of the domestic or social, and self-protective instincts in that posterior and basilier portion of the head, not included in regions 1 and 2. View these regions again from the back, front, and top of the head, so as to form a fair estimate of their size or volume. Now having an insight into a man's temperament, health, activity, excitability, quality of organisation, with a careful note of the size and form of the brain as a whole, and the form, or predominance of anyone of these parts, etc., you have at once the ability to grasp the bias and the leading traits of your patron's character. Facility, in estimating details in character, will come to you as you acquire power to still further analyse these regions into their more minute sub-divisions.

MISS FOWLER IN AUSTRALIA.

THE upper hall of the Athenæum was well filled on the afternoon of the 1st inst., when Miss Fowler's pupils gave a display of Swedish and other exercises. Lady Clarke presided. About eighteen pupils, of all ages, attended, and some graceful movements were rendered, many of the performers showing a marked improvement in their carriage since studying under Miss Fowler. Some rather novel movements were those executed with bean bags, fans, and brooms.

Miss Fowler opened the proceedings by saying that on previous occasions of addressing the public she had herself been "introduced," but that she had now the pleasing duty of doing so in regard to her pupils, many of whose lessons could be counted by the month, so lately had they begun. It was becoming generally acknowledged that light gymnastics and Swedish movements were preferable to the heavier style often taught. We heard a good deal in these days of the typical coming woman; but if it were to result in brains only, she pitied the coming generation. The body must be educated as well as the mind.

At the close of the display, Mr. Brodribb, of the Education Department, spoke briefly in favour of the exercises, and proposed a vote of thanks to Lady Clarke for attending; a gentleman present seconded it with a few pleasant words.

The platform was prettily decorated with drapery and ferns, and one of the youngest pupils (Miss Dunn) presented Lady Clarke with a basket of flowers.

Lady Clarke, when returning thanks, expressed herself much pleased with what she had seen, and remarked specially upon the excellent understanding evidently existing between Miss Fowler and her pupils.—*Melbourne Herald.*

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Correspondence.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—In your article on "Criminal Anthropology," in No. 45 of the PHRENOLOGICAL MAGAZINE, you say :—

"Anthropologists have arrived at the conclusion that a criminal is a being different from the ordinary man or woman—that, in fact, he is a human being of abnormal type."

Will you kindly allow me, as one who has made this subject a special study, to make a few remarks on the above.

Criminal Anthropologists do not consider all criminals of abnormal type, but distinguish different classes. All persons confined to prison need not be necessarily abnormal, nor need those who are abnormal necessarily be criminals; and finally, even those who are abnormal, and who are criminals, need not necessarily be in prison. Let us take some illustrations. The brain or skull of casual criminals —men who are forced to theft by necessity, and who perhaps stole a loaf of bread to save their family from starvation—will not present any difference in form or structure of the brain or skull of normal individuals. On the other hand, there are plenty of men of abnormal or criminal types, yet they are not criminals, because they have been born in such wealth and splendour that nothing can tempt them; and there are those who perform criminal actions in a state of disease—may be epilepsy or paralysis.

With all these the Anthropologist has not much to do. His only subject of study is the essentially criminal—the man who is a criminal not because he is in need, not because he is tempted, but because it is his nature. Such a man has inherited a criminal tendency; it is not peculiar to himself, but has existed in his forefathers, and is the result of unity between criminal man and criminal woman. Such a man is an abnormal being, who will return to the jail again and again, and against whom society must protect herself. Anthropologists call this class of men degenerates, because, not only is their brain in its appearance half-human, half-animal, but their character is deficient of the reason and moral power which governs the actions of ordinary human beings.

Here naturally arises the question of punishment, and with the present state of law, every criminal, without distinction, must be sent to jail, if the accused, at the time of committing the crime, was conscious of his actions and knew them to be wrong.

Your remark, that "the criminal type is a matter of interest for scientific men, not in the first place for lawyers, who, the more they are 'lawyers' have the less capacity to apprehend or follow scientific principles" is well made. Only recently Mr. Justice Stephen said on the subject at a meeting of the Medico-Psychological Association, that as a lawyer, interested in the criminal law, it did not make any difference to him if a criminal was a person suffering from some bodily symptom, so-called criminal nemosis, and if it were so, he

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would invite specialists in these matters to examine accused persons as far as was practicable, and if they detected such symptoms, he should accept that as evidence of guilt, and should proceed with moral certainty to decide that the accused persons were guilty of crime, and cause them to undergo the consequence of their crime. Further, if he was told that such and such a man, who committed theft, did it because of all the circumstances which surrounded himself and his ancestors, and because his brain was so made that it was certain he would do it if the opportunity arose, and he did it because that was the kind of machine he was, then he should reply: "Very well; then I am a kind of machine that is so made that it will put him in prison for doing it."

This confession of our judge will illustrate the present position of the Law with regard to criminals and their responsibility, and it is well worth quoting, because, I believe in some years to come, we shall have further advanced on this subject, and the law will be altered, and we shall smile then at the views held by the judges of to-day, just as we think our forefathers ignorant for having burnt insane people as witches and men possesed by the devil.

I am, Sir, your obedient servant,

21st September, 1888. BERNARD HOLLANDER.

THE BRITISH PHRENOLOGICAL ASSOCIATION.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—This Association is rapidly reaching a position of importance and power, so much so, that all professional phrenologists who are holding aloof from it are not wisely considering their own interests. The provincial memembership is gradually and surely increasing. In view of this fact the council will require to proceed carefully with the details of con solidation and organization. The Provincial members must have a voice then in all its important proceedings, especially in the election of its officials and of the council itself. The election of President should be decided by ballot. Although the previous elections to that office have given satisfaction to all the members of the B. P. A., yet as a matter of fact, it was only those persons congregated at Memorial Hall who had a voice in the matter. The provincials are (under the present management) excluded from having a voice in the matter. A contested election for the President is to be avoided if possible, still it would be satisfactory if the provincial members and absentees from the meetings should have a voice in the selection. As the brunt of the work of organisation must necessarily fall upon the council, it is advisable that we should have a voice in selecting the council for the twelve months, then we would be bound by the decisions of the council. Viewing the matter in a broad light, and considering the future prosperity and largeness of the B. P. A., I venture to suggest the foregoing, hoping some member of the council will give the

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matter practical shape. I heartily agree with the suggestion of Mr. Ablett, that Mr. Wells be asked to accept office of President for 1889. There is a general feeling among the provincial members that a member of Mr. Wells' standing and reputation should occupy the chair next year. As the office is an honorary one, the highest that the Association can offer to any of its members, the work—actual work—being done wholly by the council, there can be no practical difficulty in a Provincial member accepting that office. The person elected as president should at least be two years a member, and should hold the diploma of the Association. For the following year a London member could then be asked to fill the chair. I beg respectfully to throw out the foregoing suggestions which may be useful as representing the feeling in the country.

I am, Sir, yours truly,

JAS. COATES.

Notes and News of the Month.

The next meeting of the B. P. A. will take place on December 4th, when Mr. Fowler will read a paper on "Character and Organisation."

The subscriptions to the B. P. A. for the current year being now due, the Hon. Secretary would be pleased to receive remittances from members.

AN interesting "interview" with Mr. Chas. W. Ablett, on phrenology, appears in the *Chatham and Rochester Observer*.

A recent number of the *Christian Million* contains an article on "The Phrenologists." It is, on the whole, quite favourable to phrenology.

A *Pall Mall* "Extra," entitled "The Grand Old Man," contains an article on the phrenology of Mr. Gladstone, entitled, "Mr. Gladstone's Bumps."

The B. P. A. has purchased an album for portraits of members. All members, therefore, wishing to have their pictures included in the show, will oblige by sending their photographs to the hon. sec., Mr. A. T. Story. Cabinet size photos preferred.

"SELF-ESTEEM" is the title of an admirably thought-out essay, published in pamphlet form by L. N. Fowler, London, from the pen of Mr. J. G. Speed. The author deals with his subject in a thoroughly philosophical but altogether unconventional way, and what he has to say is well worth weighing by the young men of the time.—*Cassell's Papers*.

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Our readers are indebted to Mr. George Cox for the report of the discussion on Mr. Hollander's paper at the last meeting of the B. P. A. Mr. Cox has consented to be the official reporter of proceedings at the Association's meetings. We should have been glad if he had been able to exercise his function at the first two meetings of the Session, but he was unfortunately precluded from being present on both occasions.

THE "PHRENOLOGICAL ANNUAL" for 1889, edited by James Coates, PH.D., F.A.S., 64pp. demy 8vo. and paper cover, nine illustrations, is now ready—price sixpence. It contains—calendar; the register of phrenological practitioners and lecturers; catalogue of works by British phrenologists, etc.; articles by B. Hollander, A. T. Story, A. G. Stokes, C. Wm. Ablett, and Wm. Brown; biographical sketches of Messrs. Wells, Story, and Moores, by the editor and others; phreno-delineation of Alfred Hubert by Professor Fowler; temperance portrait gallery, by the editor; prospectus of the B.P.A., and authorised list of its certificated members, and other interesting items.

Up to the present time £9 3s. 6d. has been subscribed to the Fowler Bust Fund.

DEATH OF MR. WILLIAM M'DOWALL.—Mr. William M'Dowall, editor of the *Dumfries and Galloway Standard* died suddenly on Oct. 28th. Mr. M'Dowall was in the 74th year of his age, and had latterly been in a very infirm state of health. He had just finished an article for his newspaper, and was retiring to bed when he expired. Mr. M'Dowall was a native of Dumfries, and was educated at the academy. He was trained to the business of a bookbinder. He early published some political pamphlets, and a volume of poems, "The Man in the Woods." Becoming a journalist, he was for some time employed on a Belfast newspaper. After being for some time on the *Dumfries Standard* he went to Sunderland, but returned to the *Standard* in 1846, since which time he has been its editor. His literary tastes were very pronounced, and his love of antiquarian research gained for him the reputation of an authority on archæological subjects. He was the author of one of the best local histories extant, "The History of Dumfries." An enthusiastic admirer of Burns, he published his "Burns in Dumfriesshire" in 1870, and was chiefly instrumental in getting the statute of the poet erected that adorns the top end of High Street. In 1876 he issued his "Memorials of St. Michael Churchyard." Since then he has published "The Mind in the Face," a discourse on physiognomy; "The Chronicles of Lincluden," a new edition of his poems, and a descriptive volume on ballad literature, entitled, "Among the Old Scottish Minstrels." He contributed several papers to the "Encyclopedia Britannica," and was a Fellow of the Society of Antiquaries of Scotland. At one time he was a member of the Town Council. In politics Mr. M'Dowall was advanced in his views.

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"PHYSICAL DEVELOPMENT, OR THE LAWS GOVERNING THE HUMAN SYSTEM." By Nathan Allen, M.D., LL.D. 8vo., 348 pps. London: L. N. Fowler.—The author of this excellent series of papers has devoted his attention through a long series of years to points connected with the physical development and improvement of the human race. Some of these papers have appeared in reviews, journals, and periodicals in America, and some have been printed in leading English journals, and thus have had an extensive circulation. Many of them have been re-written in a condensed and abridged form, giving their substance in a smaller compass, and a number of others have been added, thus virtually making a new book. The topics discussed include physical culture, education, health, population, the family, etc., all giving practical, useful, reformatory, and moral instruction. There are thousands of thoughtful men and women, in and out of the profession, who would be gratified and instructed with the sensibly-written views of the author on such vital subjects as "Physical Culture, and Development," "Early Education," "Education of Girls," "The Law of Longevity," "Prevention of Crime," "Hereditary Influences," "The Law of Human Increase," "Intermarriage of Relations," etc. Phrenologists and all those interested in the study of man should not fail to possess themselves of this valuable work.

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[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

BURY has a favourable development of both body and brain; but the brain power and nervous system predominate; he is quite original; has a mind of his own; thinks for himself; is very much given to investigation; wants to know all the in's and out's of a subject; and can take a high-class education. He has more of a philosophical than a scientific mind, and if trained to that sphere of life, he could make a good teacher, preacher, or legislator. He must cultivate observation and memory of details; must study science by way of disciplining his mind in small matters. He has a fine, moral brain, and is naturally conscientious and cautious. He is very sensitive about his character; slow to decide, but firm and steady in purpose. He is not particularly forcible and executive, although comparatively industrious. He should study and get his living by his education.

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